

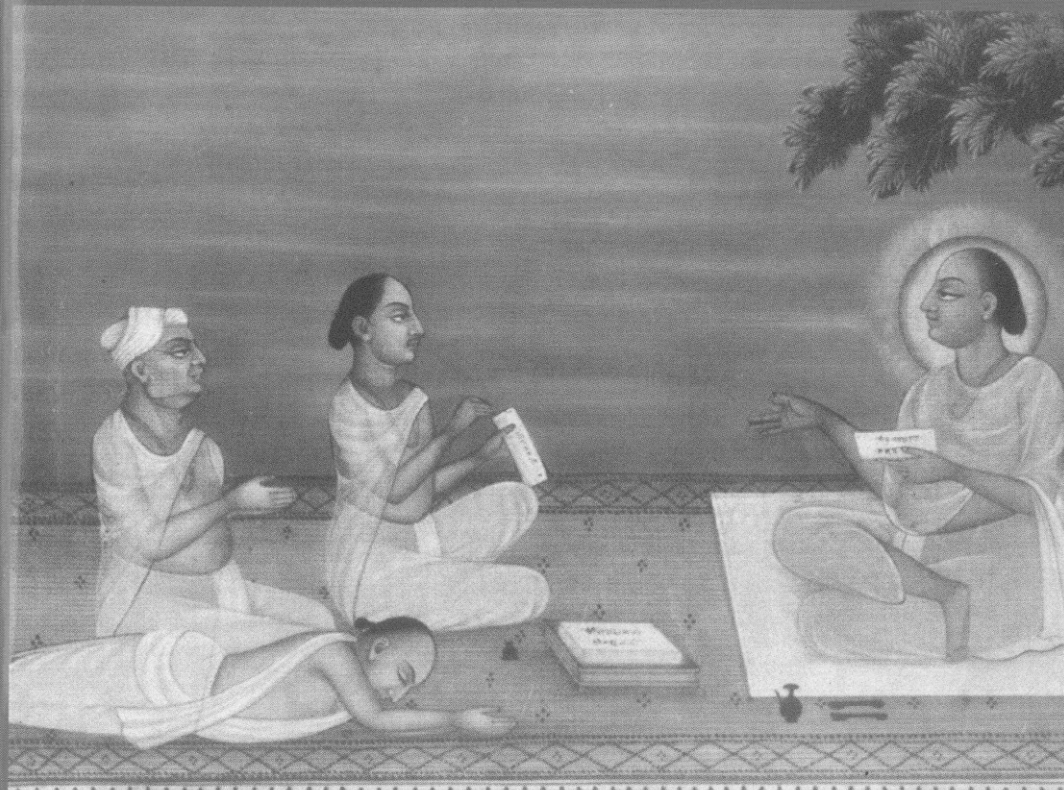
श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Three-Chapters 13 to 19



श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya
Text and English Translation

Canto Three- Chapters 13 to 19

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III-Chapters 13 to 19

Volume- XXIII

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III-Chapters 13 to 19

Volume- XXIII

Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Collected works of Shri Vallabhacharya Series No. 23

॥ श्रीः॥
॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāṇa

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III- Chapters 13 to 19

Volume- XXIII

Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Published by
Sri Satguru Publications,
Indological and Oriental Publishers
A Division of
Indian Books Centre
40/5, Shakti Nagar,
Delhi-110007
India

© All rights reserved.

First Edition; Delhi, 2008

ISBN 81-7030-891-7 (Vol.XXIII)

ISBN 81-7030-771-6 (Set)

Printed at Sachin Printers, Delhi.

॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

CONTENTS

CHAPTER 13	12073
CHAPTER 14	12187
CHAPTER 15	12281
CHAPTER 16	12430
CHAPTER 17	12522
CHAPTER 18	12565
CHAPTER 19	12626
INDEX	

मोखामी श्याम मनोहर

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

स्वस्तिक सोसायटी,
४ था रस्ता, जहुस्कीम,
पारले (पश्चिम), मुंबई.

४०० ०५६.

जनवरी २५, २००८.

श्रीभागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलाके अन्तर्गत तृतीय स्कन्धके १३ से १९ अध्यायों तकका अनुवाद प्रकाशित हो रहा तदर्थ अनुवाद और प्रकाशक दोनोंको हमारे हार्दिक अभिनन्दन !

इस तरहके श्लाघ्यतम अनुष्ठान ये दोनों अनुवादक तथा प्रकाशक महोदय निरन्तर करते रहें तदर्थ आयुः आरोग्य सर्वविध आनुकूल्य तथा अदम्य उत्साह परमेश्वर सदा प्रदान करता रहे, ऐसी शुभकामना !

गोस्वामी श्याम मनोहर

गोस्वामी स्वामी मनोहर

[illegible][illegible]

गोस्वामी श्याम मनोहर

महाराष्ट्र, एवम द्वीप द्विजमण्डप, सुदुर्ग निवासिन
पदस्थाने, एवम द्वीप द्विजमण्डप, सुदुर्ग निवासिन
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप

एवम द्वीप द्विजमण्डप, सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप

राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप
राज्यनिवासिन सुदुर्ग निवासिन, एवम द्वीप द्विजमण्डप

गोस्वामी श्याम मनोहर

गोखामो श्याम मोहर

[illegible]

६३, स्वस्तिक सोसायटी, चौथे रात, जुहू लॉम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाराह, कितनगड, ३०५८०२

गोस्वामी स्वामी मोहर

आमनं श्रीगणेशाय नमः। १२ अक्षरं
श्री गणेशाय नमः। १२ अक्षरं
गदी है.

गौरी गणेशाय नमः। श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं

श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं

श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं
श्रीगणेशाय नमः। १२ अक्षरं

श्रीगणेशाय नमः। १२ अक्षरं

१२, गौरी गणेशाय नमः, श्रीगणेशाय नमः, श्रीगणेशाय नमः

१२, गौरी गणेशाय नमः, श्रीगणेशाय नमः, श्रीगणेशाय नमः

१२, गौरी गणेशाय नमः, श्रीगणेशाय नमः, श्रीगणेशाय नमः

१२, गौरी गणेशाय नमः, श्रीगणेशाय नमः, श्रीगणेशाय नमः

(ivx)
॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मिक आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

Pure of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

प्रस्तुत आंग्लभाषामें भाषनुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ मैं संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Beshyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीगुरुभ्यः ॥

Camp : Madras

Date : 23/12/2008

राधारमणवृन्तान्तं कृष्णवक्त्रभयोषितम् ।
अक्षैरिवरमणारूयेन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविज्ञासदृपण भूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवक्त्रभयार्थेण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभाज-
नेन विदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सद्य-
दृश्यैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतं
भगवदनुग्रहसाहितपाठकप्रमोदमिवेति नारपणस्थितिपूर्वं
विरमामि ।

नारायण । नारायण!! नारायण!!!

इत्थं आशास्यते
श्रीरङ्ग रङ्गानुजयतिना ।

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha

**SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM**

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 00
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand its purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during its sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestation of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "to have absolute faith in our Lord alone". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं-तृतीयस्कन्धः त्रयोदशाध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 13

एवं द्वादशधा सर्गस्त्रिविधो ह्युपपादितः।

तस्य कारणरूपं हि यादृशं तदिहोच्यते॥१॥

KAARIKA 1 Meaning: “Thus, the three types of “creations“, have been explained, in 12 ways. In this 13th chapter, the nature and form of this vast creation, are being described.”

सर्ववेदार्थरूपो हि वराह इति विश्रुतः।

स एव कारणं सृष्टौ वैदिक्यामिति निश्चयः॥२॥

KAARIKA 2 Meaning: “The famous incarnation of our Lord Sri Varaaha (the great “boar“) is of the form of the “meaning“ of the Vedas, and our Lord becomes the real and certain cause for the “Vedic“ creation. This is well established.”

अन्यथा प्राकृति सृष्टिः, स्वप्नतुल्यैव सा भवेत्।

अतो वैदिकसृष्टित्वज्ञापनाय वराहता॥३॥

KAARIKA 3 Meaning: “If our Lord, who is of the form and nature of the ultimate “meaning“ of the Vedas,

do not become the “basis” of this vast creation, then, this “creation by nature (Prakruti)” will only become a “dream creation”! (i.e. unreal). Hence, only to emphasize the Vedic nature and basis of this creation, the incarnation of our Lord Sri Varaaha, has been described.”

भूमिस्तु देवयजनं रोमभिर्बहिषो भवः।

पात्राणि सर्वावयवैस्तेन यज्ञस्त्रयोदशे॥४॥

KAARIKA 4 Meaning: “This earth is the ideal place for the performance of “sacrifices”. As, our Lord Sri Varaaha is of the “form” of these “sacrifices”, He becomes the various objects and materials for the Vedic sacrifices! Hence, from his “hair”, all the objects and materials, required for the performance of Vedic sacrifices, get originated. The various bodily ‘parts – limbs’ of our Lord SriVaraaha, have become the “vessels” (Paatram), which are required (used) for the performance of the Vedic sacrifice. Hence, this “sacrifice” is described, in the 13th chapter.”

सृष्ट्यर्थं, तस्य भवनमित्यर्थं, संगतिस्तथा।

ब्रह्मणा सह संवादो मनोः कल्पान्तरे पुनः॥५॥

KAARIKA 5 Meaning: “Our Lord took the incarnation as “Yagna Sri Varaaharoopa”, with a view to ensure, the progress and growth of creation by nature (Prakruti). This is the context. The dialogue, between Manu and Lord Brahma, took place, in another “aeon” (Kalpa). Doubts arise here, due to the reference being made to the events, which had occurred, at different times! Otherwise, there is no cause for any doubt”

रसातलान्तपर्यन्तं पृथिवी पूर्वमुद्धता।

पञ्चाङ्गुल्या पञ्च लोका ह्युद्धता अतलादयः॥६॥

KAARIKA 6 Meaning: “Our Lord resuscitated mother earth from the “Rasaatala” world, in the first

instance! Later, through His 5 fingers, He resuscitated her from the 5 worlds of “Atala” and others! This event has been told here, from the Puraanaas.

यज्ञभूमित्वसिद्ध्यर्थं पुष्करे प्रथनं ततः।

एवा स्थितिः पूव्रकल्पे, रसातलगता ततः॥७॥

प्रजापतेरुद्धृतत्वान्निराधारा जलं विशेत्।

वराहकल्पे प्रथमे सर्वोत्पत्तिर्विनिश्चिता॥८॥

ततस्तद्देदकल्पेषु नष्टोत्पत्तिर्न सर्वतः।

प्रक्रियान्तरभावेन ततः सृष्टिरिहोच्यते॥९॥

KAARIKAAS 7, 8 and 9 Meaning: “Later, with a view to ensure, that mother earth becomes appropriate, for the performance of sacrifices, our Lord placed her, on the “lotus flower” (this reference is from Thaithareeya Upanishad – Prakaash). This was the “status“, in the previous “aeon“ (Kalpa). Later, Lord Prajaapati removed this “principle“ of lotus flower. Thus, rendered without a ‘basis’, the earth went into the water. In the earlier aeon of “Varaaha“, (ie Varaaha Kalpa) the creation of this entire Universe had taken place! This is well known. After the aeon of Varaaha, the earth had got lost. During later times, (Upakalpa) our Lord had saved this “earth“ only! This entire earth, did not get drowned fully, and it was saved by our Lord! Here, the origination of creation is told to have happened in a different way.” – as both these “events“, happened in different “aeons“!

हिरण्याक्षादिदैत्यानां रसातलगता स्थितिः।

अपेक्षितानामर्थानां भिन्नकल्पेऽपि संभवे॥१०॥

लीलाकथनसिद्ध्यर्थमेकरूपेण वर्ण्यते।

अतो नाऽत्र विरोधोऽस्ति केनाऽप्यंशेन निश्चितम्॥११॥

एवं पूर्वाध्यायान्ते सृष्टिनिरूपणार्थं मनुस्मृतः। तस्य कथं सृष्टिहेतुत्वमिति विचारः कर्तव्यः।

KAARIKAAS 10 and 11 Meaning: "Demons, like Hiranyaaksha and others, were living in the world of Rasaatala. The objects, which are used, for the origination of creation, are also required, in all the different "aeons" (Kalpa). Hence, the objects, originated during one "aeon", can be used, in another "time" also. Our Lord enacted this particular "Leela", (i.e. of this type) and this "Leela" of our Lord, is not "contradictory" in any way, as explained. "(As our Lord enacts His "Leelas" in different ways, at different times).

In this way, towards the end of the earlier chapter, for the sake of explaining the "creation", the origin of Manu, has been described. We have to contemplate, as to whether Manu was the "cause" for this vast creation?

यद्याधिदैविको देवस्तदर्थं संभविष्यति।

कामादयश्चेत्प्रबलास्तस्मात्सृष्टिस्तदा भवेत्॥१॥

KAARIKA 1 Meaning: "If our celestial Lord had manifested for the sake of creation, and the factors of "desires" etc. had become prominent and powerful, then creation from these factors also will certainly take place."

तत्रापि कामजनितो दोषश्चेन्न भविष्यति।

अतो द्वितीयसृष्ट्यर्थं-मुपोद्धातद्वयं स्मृतम्॥२॥

KAARIKA 2 Meaning: "Even, in this sort of creation, the "blemish", arising out of "desires", should be absent — as, then only, ideal, and proper creation, will take place! Hence, it has been said, that the second creation, is caused through desire-free manifestation of our Lord Himself!"

प्रथमेऽप्यत्र भावेन बीजमेतद् द्वयं मतम्।
कारणद्वितयं लोके भगवान् जीव एव चा॥३॥

अतो मनोः सृष्टिहेतुत्वसिद्ध्यर्थं सर्गद्वयमध्ये तस्य स्वरूपं निरूप्यते।
इदं चरित्रं भगवदीयमिति ज्ञापयितुं स्वस्य दोषपरिहारायविदुरमुखेन निर्णयं
वदन् तत्प्रसङ्गमेव निरूपयति—

KAARIKA 3 Meaning: “Even in the first creation, the two basic (seed-form) reasons have been explained, to be our Lord and the “Jeeva” only.”

For the sake of enabling Manu, to become the “progressor” of further creation, his “nature” is being described. This story is divine and belonging to our Lord only. With a view to explain this, and with a view to remove one’s own “blemish” (i.e. that, we should not get any “doubt”). Sri Sukadeva is explaining this event, through the mouth of Sri Vidurji — as follows.

श्रीशुक उवाच।

निशम्य वाचं वदतो मुनेः पुण्यतमां नृप॥

भूयः पप्रच्छ कौरव्यो वासुदेवकथादृतः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Oh king! After listening, through the mouth of the great Sage Maitreya, this most auspicious and sacred story, Sri Vidurji asked again! — as he had, now, attained great love and attachment, to the listening of the Leelas and stories of our Lord Vaasudeva.”

श्रीसुबोधिनी : निशम्येति। वदतो मुर्नवाचं निशम्य। मुनिर्मननेन यदबाधितम्, भगवदाज्ञया प्रकटीकरणार्थमागतम्, तदेव वदतीति तद्विस्तारस्तेनावश्यं कर्तव्य इत्यभिप्रेत्य भूयः पप्रच्छ। किञ्च, पुण्यतमां वाचं स्वाधिकारप्रवृत्तिक्रियारूपाम्। नृपेति संबोधनं राज्ञः, कथाश्रवणं राज्ञां सुखकरमिति ज्ञापकम्। विदुरस्य कौरव्येति विशेषणं

दृढकर्तृत्वख्यापकम्। वासुदेवकथादृत इति प्रसङ्गादपि वासुदेवकथां
कथयिष्यतीति, राजचरित्रप्रश्नः, न तु राजभावेन॥१॥

तस्य कार्यं चरित्रं च श्रोतव्यत्वं च रूप्यते श्लोकत्रयेण, तत्र प्रथमं
तस्य पूर्वस्थितिमनूद्य कार्यं पृच्छति—

SRI SDUBODHINI: On listening to the holy words of Sage Maitreya, Sri Vidurji got inspired to ask, for these questions. Through the contemplation on our Lord, Sage Maitreya, had realized the “truth“, about our Lord. He was eager to speak, about this “truth“, as per the will and order of our Lord! His purpose was this only. Hence, Sage Maitreya decided to explain this “truth“ about our Lord, in a detailed way. Sri Vidurji realized, that he should ask again Sage Maitreya, so that, he may listen more, to the most auspicious words of great sacredness, from Sage Maitreya. The addressal by Sri Sukadeva as “Oh king!“, is to indicate, that the king also liked to listen to our Lord’s Leelas and stories, very much, and was eager to listen to more and more of these “Leelas“!

Sri Vidurji has been referred as ‘Kauravya’ (belonging to the Kuru clan), with a view to emphasize, that Sri Vidurji is well determined to do his “duties“. HE HAD GREAT LOVE AND ATTACHMENT TO LISTEN TO THE LEELAS AND STORIES OF OUR LORD SRI VAASUDEVA! This story also pertains to our Lord Sri Vaasudeva only. Sri Vidurji had firm faith, that Sage Maitreya, will speak, about the Leelas and stories of our Lord only. Hence, he had asked regarding the story of King Manu — and this question was not asked, with any other motive!

Through the following 3 verses, the story of Manu, his “actions“ (Kaaryam), the authority to listen — all these

are explained. In the first instance, the earlier event is asked, as a continuity!

विदुर उवाच।

स च स्वायंभुवः सम्राट् प्रियः पुत्रः स्वयंभुवः।

प्रतिलम्भ प्रियां पत्नीं किं चकार ततो मुने॥२॥

VERSE 2 Meaning: “Sri Vidurji asked, “Oh, great sage! The beloved son of Lord Brahma, viz. King Swaayambhu Manu, having got his loving wife Queen Sataroopā — what did he do later?”

श्रीसुबोधिनी : स चेति। द्विरूपत्वं ज्ञातमिति ख्यापनार्थं चकार। स्वायंभुवः सम्राडिति उभयानुवादः। अत एव स्वयंभुवः पुत्रो भगवदीय इति। तस्यैव प्रियश्च। पूर्वं स्वायंभुवत्वमनूद्य तस्य भगवदीयत्वं विहितम्, तेन भगवदीयत्वं मुख्यम्। अतश्चरित्रश्रवणे हेतुत्वेन प्रथममुक्तः, पश्चात्सृष्टिहेतुत्वार्थं भगवदीयत्वमनूद्य ब्रह्मणः पुत्रत्वं विधीयते। अतो न पौनरुक्त्यम्। प्रियां पत्नीमित्यत्रापि द्विरूपता। भगवदीयत्वात् प्रियात्वम्, पतनात्पत्नीत्वमिति। प्रतिलम्भः पुनःप्राप्तिः, कल्पान्तरेऽपि तद्भावेनैव प्राप्तत्वात्। उभयं मिलित्वा किं चकारेति प्रश्नः। ननु मेलनमेव सुखात्मकमिति न किञ्चित्करिष्यतीत्याशङ्क्य तत इत्युक्तम्। मुने इति संबोधनं तस्य परिज्ञानार्थम्। कथं स सृष्टिं कृतवानिति प्रश्नः॥२॥

चरित्रं पृच्छति—

SRI SUBODHINI: The syllable “Cha” (and) added in the verse to the syllable “Sa” indicates, that Sri Vidurji had told, that “I have known, the two “forms” of King Manu. (1) That, which is our own Lord’s “form” (Bhagawadroopam) and (2) as a “human” being! Through the names of “Swaayambhoo”, and the “emperor” respectively, both the “forms” are told. The “Swaayambhu Manu” is a “divine”, being, and the beloved son of Lord

Brahma. As, in the first instance, the name of "Swaayambhoo" has been taken, we have to conclude, that the status as "being belonging to our Lord" (Bhagawadeeyatwam) is very important. This is also told, to reemphasize, the "divine" basis of creation. Queen Sataroopa is referred to, as "Priyaa" (beloved) and "Patni" (wife) i.e. with 2 forms. Being "belonging to our Lord", her name has been called as "Priyaa", and for the sake of furthering the progress of creation, her name has been given as "Patni" (wife) of King Manu. Sataroopa had become the "wife" of Manu, in other "times" (Kalpa) also. That is why, the word "attained" (Prapti) has been used here.

What did they do, after becoming, as the King and Queen? "Oh sage!" — this addressal has been made, to emphasize the "Jnana" of Sage Maitreya, and to ask, as to how King Manu furthered the progress of creation! This is the question.

Through the next verse, the "story" is being asked.

चरितं तस्य राजर्षेरादिराजस्य सत्तमः॥

ब्रूहि मे श्रद्धधानाय विष्वक्सेनाश्रयो ह्यसौ॥३॥

VERSE 3 Meaning: "You are the best among the noble sages! Please tell me the story of the first emperor and Sage-King Swaayambhoo Manu, which is sacred and auspicious! He had totally surrendered to our Lord Sri Vishnu! Due to this, I have great interest in listening to this story."

श्रीसुबोधिनी : चरितमिति। तस्येति भगवदीयत्वं चरित्रश्रवणे हेतुः। राजर्षेरिति धर्महेतुत्वम्। सत्तमेति मिथुनवार्तया क्षोभाभावात् चरित्रं वक्तव्यमेवेति निर्द्धारितम्। कथने हेतुः—श्रद्धधानायेति। श्रद्धायां हेतुः—विष्वक्सेनाश्रय इति। तत्रापि हेतुः—असाविति। भगवत उत्पन्न एव भगवदाश्रयो भवति, आश्रित एव भगवदीयचरित्रे श्रद्धधानो भवति॥३॥

भगवदीयानामपि चरित्रं श्रोतव्यम्। निराश्रयं चरित्रं स्वस्याश्रयत्वं न संपादयति, ततो न स्थिरं भवेत्। अतो महता कष्टेन श्रुतमपि भगवच्चरित्रमस्थिरत्वात् फलपर्यवसायीति भगवदीयानां चरित्रं श्रोतव्यम्। एतदेवाऽऽह—

SRI SUBODHINI: The word “Tasya” (his’) is used with the meaning, that “I am eager to listen to the story of King Manu, as he “belonged to our Lord” only.” Through the use of the word, “Sage-King” (Raajarshi), his attachment to “Dharma” is referred to. “Oh, the best of all!” — through this addressal, it is explained, that Sage Maitreya, may tell the story, in such a way, that this conjugal relationship of Manu and Sataroopa, may also bring out their divine basis! “I am deeply interested to listen to this story” (Sraddhadhaanaya). I have got so much interest to listen to this story, as King Manu has surrendered himself to Lord Vishnu. ONLY THOSE, WHO HAVE GOT ORIGINATED, FROM OUR LORD TOTALLY SURRENDER TO OUR LORD. HE, ONLY BECOMES AS “BELONGING” TO OUR LORD, WHO HAS TOTALLY SURRENDERED TO OUR LORD, AND GETS TOTAL INTEREST IN THE “LEELAS” AND STORIES OF OUR LORD!

IT IS ALSO NECESSARY TO LISTEN TO THE STORY OF THOSE DEVOTEES, WHO HAVE TOTALLY SURRENDERED TO OUR LORD. But, the stories of those devotees, who have not become, as “belonging to our Lord”, will not make our surrender to our Lord total and complete. Neither, will it be stable! This will not confer the desired benefits also, though the story has been listened to with great difficulty. Hence, in a humble way, devotees should listen to the stories of devotees of our Lord, who have become as “belonging

to Him" (Bhagawadeeya). This is being told through the next verse.

श्रुतस्य पुंसां सुचिरश्रमस्य नन्वञ्जसा सूरिभिरीडितोऽर्थः।

तत्तदुणानुश्रवणं मुकुन्दपादारविन्दं हृदयेषु येषाम्॥४॥

VERSE 4 Meaning: "Wise and noble saints have opined, that the highest blessings and benefits are attained by a devotee, as a result of a long and continuous study and practice of the scriptures. Our Lord Mukunda's, holy feet are served and worshipped by these great Mahaatmas!" (i.e. The Highest result for this spiritual practice is the singing of the virtues of our Lord's great Bhakthaas.)

श्रीसुबोधिनी : श्रुतस्येति। नन्विति कोमलसंबोधनेन अनुभवोऽत्र प्रमाणमिति सूचितम्। श्रुतस्य भगवदुणानां श्रवणस्य, अग्रे वक्ष्यमाण एव, अर्थः प्रयोजनं भवतीति सूरिभिरीडितः। अध्ययनादिना बुद्धिवैशद्यहेतुना यः कश्चन पदार्थः श्रुतस्तस्य वा फलमग्रिमवार्त्ताविशदा बुद्धिर्भगवदुणानां स्थित्यर्थे। पुष्कलापि बुद्धिरनेकगुणानां ग्रहणार्थे। महता श्रमेण श्रवणस्य ग्राहकत्वमपि भगवदर्थमेव। भगवदीया गुणाः श्रुताः स्थिराः फलपर्यवसायिनो मृग्यन्ते। तत्र स्थैर्यं भगवदीयचरित्रहेतुकमिति प्रथमतः श्रुतं चरित्रं स्वस्थित्यर्थं भगवदीयचरित्रश्रवणे रुचिमुत्पादयति, अतो भगवच्चरित्रस्याऽपि भगवदीयचरित्रश्रवणं फलम्। सुष्ठु चिरं श्रमो यस्मिन्। अञ्जसा सामस्त्येन। सूरयो हि साधनमेव स्तुवन्ति, न फलम्; साधनाधीनत्वात्। तमर्थमाह— तत्तदुणानुश्रवणमिति। येन येन गुणेन भगवद्भक्तसंबन्धिना भगवच्चरणारविन्दं तेषां हृदये तिष्ठति, स तदीयो गुणो भगवच्चरणारविन्दस्थापकः श्रवणस्य फलम्। पूर्वश्रवणस्य तत्तदुणानुश्रवणं फलमिति सजातीयत्वान्न विरोधः। भगवदीया एव गुणा भक्तेषु स्थितास्तथा भवन्तीति न विरोधः। फलमुखेन गुणानां निरूपणात् न गुणान्तरोद्भवनेन दूषणं शङ्कनीयम्। तस्माद्भगवच्चरणारविन्दस्थापका गुणाः श्रोतव्या इति मनोश्चरित्रस्य श्रोतव्यत्वम्। अनेन प्रियत्वादिकमपि तस्य सूचितम्॥४॥

एवं भगवच्चरित्रपरं श्रोतारमुपलभ्य संतुष्टो मैत्रेय इत्याह—

SRI SUBODHINI: The word "Nanu" (oh!) is used, to express the "tender" thought, that, in this, "the experience of oneself, is the evidence and proof". The listening to the virtues and qualities of our Lord and it's benefits, are always praised by the wise and noble poets and saints. This listening, of our Lord's qualities, makes the intellect "blemish free", and "broad minded". In fact, a broadminded intellect is required, for the sake of absorbing the limitless virtues and qualities of our Lord. And, this is secured, through listening to the virtues and qualities of our Lord. The strenuous efforts, put in this process, are also for the sake of our Lord only. The devotees always desire and hope, that the virtues and qualities of our Lord, which they have listened to, should always remain stable in their mind, and also confer the desired "benefits". This stability comes, due to the listening of the Leelas, and stories of our Lord. Hence, it is said, that the Leelas, which have been listened to, earlier, with a view to make themselves stable and firm, originate the desire to listen to the stories and virtues also of great devotees (Bhagawadeeya) of our Lord.

By listening to the virtues and qualities of such great devotees, the holy feet of our Lord, becomes firm, and come to reside in the hearts of these devotees. In this way, they attain the result of such "listening" (Sravanam). The virtues and qualities of our Lord only become the virtues and qualities of His devotees too (Bhagawadeeya). These "virtues" reside firmly, in the ideal and sincere devotees of our Lord. These virtues become the "result" too! Hence, IT IS VERY NECESSARY, TO LISTEN TO THE VIRTUES AND QUALITIES, WHICH WOULD ESTABLISH THE HOLY FEET OF OUR LORD, IN OUR HEARTS! Hence, Manu's "story" is worthy of being

listened to. His “story” is considered, as very pleasing and divine.

Sage Maitreya became very pleased, that he has now got a “listener”, who has deep love, to listen to the Leelas and stories of our Lord. This is being told by Sri Sukadeva.

श्रीशुक उवाच।

इति ब्रुवाणं विदुरं विनीतं सहस्रशीर्ष्णश्चरणोपधानम्।

प्रहृष्टोमा भगवत्कथायां प्रणीयमानो मुनिरभ्यचष्ट॥५॥

VERSE 5 Meaning: “Sri Sukadeva said, “Oh king! Sri Vidurji was a most loving surrendered devotee of our Lord Sri Hari’s holy feet — the Lord who has 1000s of heads and feet! When Sri Vidurji, with deep humility, inspired the sage, to speak about the Leelas and stories of our Lord Sri Hari, then, the sage who is the best among the Munis, felt intense horripilation, throughout his body! He began to speak, thus.”

श्रीसुबोधिनी : इति ब्रुवाणमिति। विदुरमिति भगवदाज्ञापनविषयत्वं बोधयति। विनीतमिति स्वतोऽपि कथने हेतुत्वम्। सहस्रशीर्ष्णश्चरणोपधानमिति शास्त्रार्थतोऽपि तदाज्ञापरिपालनं कर्तव्यमिति महत्त्वम्। यथा भगवच्चरणस्थापका गुणाः, तथा विदुर इति। कृष्णः साक्षाद्भगवान्, अतः सहस्रशीर्षेत्युच्यते, तस्य चरणोपधानं विदुरः। चरण उपधीयते अस्मिन्निति। यदा भगवान् पादं प्रसारयति, तदा विदुरोत्सङ्गे प्रसारयतीति। अत एव विदुरे आवश्यकगुणत्रयस्य विद्यमानत्वाद्भगवत्कथाया वचनावश्यकत्वं ज्ञात्वा प्रहृष्टोमा जातः। यतो भगवत्कथायां प्रकर्षेण नीयमानः, स्वभावतो मुनिः, अभितोऽचष्ट हेतुपूर्वकं सर्वमुक्तवान्। विपरीतं भगवच्चरित्रम्, यद्विदुरसङ्गात्तरोत्तरं मैत्रेयो भक्तो जायत इति। यथा तद्गतं ज्ञानमत्र संक्रमते, तथा विदुरभक्तिरपीतरत्र। अतः प्रहृष्टोमा॥५॥

ब्रह्मप्रार्थनया सृष्टिं करिष्यतीति कथनार्थं ब्रह्मप्रसङ्गमाह—

SRI SUBODHINI: By the name of “Vidura“, it is explained, that our Lord had ordered, that he should be told, about the instructions and advice, given by Him (ie our Lord) earlier. Sri Vidurji was “humble“ (Vineeta) and Sage Maitreya felt, that this humility entitles him to hear about our Lord’s Leelas. Sri Vidurji had our Lord Sri Hari’s holy feet firmly established in his heart i.e. our Lord was present in his heart, and in his “lap“! Hence, even from the scriptural point of view, it became necessary to tell Sri Vidurji, about our Lord. Like, the virtues and qualities establish the holy feet of our Lord, in one’s heart, in the same way, was Sri Vidurji too! Lord Sri Krishna is the Lord of the Universe – Sri Purushothama – and due to this,, He is hailed as of “1000s heads“! The place, where our Lord’s holy feet reside, is Sri Vidurji. When our Lord straightens His holy feet, then He places them only on the “lap“ of Sri Vidurji. Due to this reason also, and also due to the presence of the “three” virtues in Sri Vidurji, it was necessary to speak to him, about our Lord’s stories and Leelas.

Due to joy and bliss, Sage Maitreya’s “hair stood on their heads“ – i.e. he floated like a small twig, in a running stream, being carried away by it’s force! Sage Maitreya was a “Muni“, by his nature and attitude. Hence, he began to speak, about the entire story of our Lord’s “Leelas“, with joy and bliss. Sage Maitreya was a “Jnani“ – but our Lord’s stories and Leelas had made him into a ‘Bhaktha“ (devotee). The “Jnana“ of Sage Maitreya was drawn into Sri Vidurji, and this made Sri Vidurji equipped with “Jnana“. In turn, the “Bhakthi“ in Sri Vidurji, came into Sage Maitreya, and this made him experience horripilation, making him drown in the sea of bliss!

That, Manu will progress the creation, as per the

order made by Lord Brahma – to tell this, through the following verse, the conversation between Lord Brahma and Manu is being told.

मैत्रेय उवाच।

यदा स्वभार्यया साकं जातः स्वायंभुवो मनुः।

प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत॥६॥

VERSE 6 Meaning: “Sage Maitreya said, “When Swaayambhu Manu, along with his wife, got originated, then, they folded their hands, and prostrated to Lord Brahma. They then, spoke to Lord Brahma, who is the progenitor of the Vedas!”

श्रीसुबोधिनी : यदेति। स्वभार्यया साकमिति अनिषिद्धप्रजोत्पादन-सामग्रीसहितः। मनुरिति स्वभावतो धर्मपरत्वम्। स्वायंभुव इति अन्यथा अनिष्कृतः स्यात्, तेन सृष्ट्यर्थमेवोत्पादनात्। विज्ञापनार्थं प्राञ्जलिः, प्रणतश्च मनोवाग्भ्याम्। कायवाङ्मनोभिर्नम्रता सूचिता। इदं वक्ष्यमाणम्। स्रष्टुर्ज्ञानवत्त्वमाह-वेदगर्भमिति॥६॥

विज्ञापनामाह। त्वमेक इति द्वाभ्याम्।

SRI SUBODHINI: Manu, by his very nature was “Dharmik” (righteous). Hence, his “creation” will also be “righteous”! – ie, which will not be against the rules of the scriptures. He had brought all the materials necessary, for the creation of people, along with him! The name “Swaayambhuva” (self born) indicates, that he has been originated, for the sake of creation only. If he, now, does not undertake to do the “creation”, then his own “origination”, will be wasted. Hence, no sooner, he was originated, he folded his hands, and began to pray, and did prostrations to Lord Brahma. In this way, he expressed deep reverence and humility, through his body, words and mind! The word “Idam” (all these) indicates, that Lord

Brahma had the necessary "Jnana", to do this vast creation.

The "prayer" made by Manu, is being described through two verses.

पुत्रस्य कार्यद्वितयं, पितृशुश्रूषणं पुरः।

तदाज्ञाकरणं चेति द्वयं संदिग्धमत्र हि ।१।

अतोऽत्र प्रथमं पृच्छति—यद्यपि तव शुश्रूषापेक्षा नास्ति, त्वयैव सर्वे सर्वभावेनोत्पाद्यन्ते पाल्यन्ते च। अतोऽस्माभिस्त्वदुत्पन्नैः, त्वया च परिपालितैः, कां शुश्रूषा तव भविष्यति? तथापि अस्माकं स्वनिष्कृत्यर्थं पितृशुश्रूषणं कर्तव्यमिति शुश्रूषणं वक्तव्यम्। शुश्रूषणं च तदेव; येन सेव्यस्य सुखं भवति, परितुष्यति च। तदज्ञातमस्माकमिति प्रश्नः। निरपेक्षतायां हेतुत्रयम्—सर्वभूतानां जन्मदातृत्वम्, वृत्तिदातृत्वम्, असहायशूरत्वं च। तत्राऽसहायशूरत्वं जन्मादेरपि प्रयोजकमिति प्रथममाह—

KAARIKA 1 Meaning: "A son has two duties, (1) to do service to one's father and (2) to carry out his father's "orders". In the fulfillment of both of these, there is a sense a "doubt" here."

Due to this, he asks first, "Oh father! Though, you do not desire for my rendering service to you, as you create everyone, in everyway, and also protect them, what service can we render to you, as we have been created by you only? But, for our own welfare, we have to render some service to you. Hence, please let us know, as to what service, we should do! It is indeed called "service", through which, the one, who is served attains great happiness, and gets also pleased. We are not aware of this type of service, which will bring you happiness and pleasure. Hence, we are praying to you, to kindly tell us, as to what, we should do! Of course, we are aware, that you do not require anyone to do service to you, as you

do not need it, due to three reasons viz. (1) You are the giver of "birth" of everyone. (2) It is you, who is providing for the occupation and livelihood for everyone and (3) you have remarkable capacity and potency, due to which, you do not need the help of anyone else! Among these, the non-dependent capacity and potency is also useful for the origination of creation. Hence, Manu is asking about this, in the first instance.

मनुरुवाच।

त्वमेकः सर्वभूतानां जन्मकृद्दत्तिदः पिता।

अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत्॥७॥

VERSE 7 Meaning: "Oh Lord! You only are the progenitor of all the "Jeevas" (i.e. the giver of "life" to everyone). Even then, in what way, should we, your children, do our tasks, so that, we are able to render service to you?"

श्रीसुबोधिनी : त्वमेक इति। त्वमेवैकः समर्थः सर्वत्र, किं सेवया। किञ्च, त्वमेवैकः सर्वभूतानां जन्मकृदुत्पादकः। वृत्तिर्जीविका, तां प्रयच्छतीति वृत्तिदः, अतो न सेवापेक्षा। किञ्च, पिता भवान्, सर्वभूतानामेव। स्नेहोऽनेन निरूप्यते, प्रतिबन्धकः सेवयाम्। अथापि प्रयोजनाभावे प्रतिबन्धके च विद्यमाने, नः प्रजानामुद्धारार्थं ते शुश्रूषा केन वा भवेत्? तत्कथयेत्यर्थिकोऽर्थः॥७॥

किञ्च, आज्ञापनं च कर्तव्यम्, परं यत्र कार्येऽस्माकं शक्तिरित्याह—

SRI SUBODHINI: "You are, by yourself (i.e. alone) capable of fulfilling all the tasks. Hence, you do not need the "service" from anyone! But, as you are the "creator of all beings", and provider of their "livelihood", you do not need anyone's help or aid! Moreover, you are the "father" of all, and due to this, you love everyone intensely. Due to this "love", there is hesitation in you, in desiring

for “service“ from us! But despite all these, we are your children, and for the sake of our welfare (as also for all others), how can we render service to you? Kindly tell this to us. This is our prayer.“

“As a result of this prayer, kindly “order“ us, as to what, we should do! Kindly tell us only, that task, which we are capable of doing“ — as per the following verse.

तद्विधेहि नमस्तुभ्यं कर्मस्वीड्यात्मशक्तिषु।

यत्कृत्वेह यशो विष्वगमुत्र च भवेद्गतिः॥८॥

VERSE 8 Meaning: “Oh Lord! with adorable holy feet! We are prostrating to you! Kindly order us to do that task, which is appropriate to us, and, which we are capable of doing! — doing which, we are able to attain the fame and honor in this world, and also achieve “liberation“ (Satgati) in the other world.“

श्रीसुबोधिनी : तद्विधेहीति। ननु सेवाकार्ययो स्पष्टयोः कथमज्ञानम्? तत्राऽऽह—नमस्तुभ्यमिति। एतावदस्माभिः कार्ये सेवायां च ज्ञातम्, यत्त्वं नमस्य इति। नमनातिरिक्तमशक्यमप्रयोजकं च, तथापि यदि प्रयोजकत्वेन ज्ञायते, शक्यं वा भवेत्, तद्वक्तव्यमित्यभिप्रायेणाऽऽह—कर्मस्विति। स्तोत्रमपि सर्वैरेव स्तुतस्य अशक्यमेव। तदाह—ईड्येति संबोधनेन। आत्मशक्तिषु। आत्मनः सामर्थ्यं येषु, स्वशक्त्येष्वित्यर्थः। तत्रापि यो भवति धर्मजनकः, यो वाऽप्यकीर्त्यजनकः, लोकवेदाविरुद्ध इत्यर्थः। विष्वग्यश इति एकदेशेऽपि यथा नाऽपकीर्तिजनकत्वम्, यथा देशविशेषे निषिद्धकरणम्। अमुत्र चेति परलोकेऽपि यशो गतिश्च॥८॥

तत्र ब्रह्मा एकं कृतमेवेत्याह—प्रीत इति द्वाभ्याम्—

SRI SUBODHINI: We are offering our prostrations to you! But, we have ignorance, as to what task, as service, should be done by us. On this aspect, we know only this much, that Oh Lord! you are deserving to be prostrated

and Sataroops had consecrated everything they had, with

to, only! We are only capable of offering our prostration to you. Anything else, is very difficult for us! Moreover, all our actions also may be also wasteful! But, kindly order us to do that beneficial task, which we are capable of doing, as per you will and desire! We are incapable of singing your "praise" also properly! Everyone in this Universe, is doing your "praise" (Yeedyā). You only deserve to be "praised". Kindly let us know, as to what we should do, which we are capable of? Let this task to be done by us, originate "Dharma", and not lead to any "ill fame"! Let us not do any task, which is against the spirit of the scriptures, and interests of this world. Let us attain noble fame in this world, and also attain "liberation" in the other world.

Lord Brahma, through the following 2 verses says, that "you have already done one thing".

ब्रह्मोवाच।

प्रीतस्तुभ्यमहं तात! स्वस्ति स्ताद्वां क्षितीश्वर!।

यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनाऽर्पितम्॥९॥

VERSE 9 Meaning: "Lord Brahma said, "Oh son! I am very pleased with you! — as you have told me, "Please give us your order". You have told me this, with deep humility and a guile-free heart! You have also consecrated to me, your "Aatma" and everything else! Oh, Ruler of this Universe! Let there be auspicious welfare for both of you!"

श्रीसुबोधिनी : शुश्रूषा सकला भवति। फलेन ज्ञायते शुश्रूषा जातेति, अतस्तत्फलमेव निर्दिशति। प्रीतिरपि महती, यतः सफला। तस्याः फलमाह—स्वस्ति स्ताद्वामिति। युवयोः कल्याणं भवतु। संसारप्रवृत्तिरूपत्वात् कार्यस्य बन्धशङ्कायामेवमुक्तम्। क्षितीश्वरेत्यपरमपि

Due to this "love", there is hesitation in you, in desiring

फलं संबोधनेन निर्दिष्टम्, भूम्यैश्वर्यं भवत्विति। ननुशुश्रूषा काऽस्माभिः कृता, कथं वा संतोष इत्याशङ्क्याऽऽह—यन्निर्व्यलीकेन हृदेति। निष्कपटेन हृदयेन मामाज्ञापयेति यदात्मना सह सर्वस्वनिवेदनम्, तदेव शुश्रूषणम्। तदुर्योधनवत्कापटेयनाऽपि भवतीति निर्व्यलीकेन हृदेत्युक्तम्। आत्मनेति सहार्थे तृतीया। अननैहिकं पारलौकिकमपि आत्मगामि सर्वं निवेदितमिति ज्ञापितम्। एतदेवाऽऽत्मसमर्पणं नाम। न ततोऽन्यत् प्रभोः शुश्रूषणमस्ति॥९॥

अन्यदपि ततो भविष्यतीत्याशङ्क्य परिहरति—

SRI SUBODHINI: Usually, the occurrence of beneficial results indicate, that service has been rendered to our Lord! Hence, here also, Lord Brahma is speaking about the “results” of rendering “service”. He says, “I am very pleased”. This “pleasure” is special, as the service rendered, so far, has become successful! “Let both of you attain auspicious results!”

As, both Manu and Sataroopa were created to do a lot of “work” (Pravruthi) in the Universe, Lord Brahma has specially addressed Manu, as the “king and master of this Universe” (Kshiteeswara). This also denotes, that “you shall attain the opulence (Aishwaryam) of this earth.”

How did Lord Brahma become pleased? What was the service rendered, which has pleased him? Answering this, it is said, that Manu had told Lord Brahma, with a guileless heart and deep humility, to “order” him to do any task! This consecration of his own “Aatma”, and everything else, is the highest “Seva” (service) that anyone can perform! Service can be done in a deceitful way, like Duryodhana had done! “But, my son! You have performed your consecration, through a pure and guileless heart!” The word “Aatmanaa” is used to indicate, that both Manu and Sataroopa had consecrated everything they had, with

deep humility, to Lord Brahma! Due to this, the life here and hereafter, will be divine in nature (i.e. blessed by our Lord). HENCE, CONSECRATION OF ONE'S OWN "AATMA", TO OUR LORD, IS THE HIGHEST SERVICE AND WORSHIP!

Is there any other type of "service" to be rendered? This doubt is removed, through the following verse.

एतावत्यात्मजैर्वीर! कार्या पितरि पुत्रकैः।

शक्त्याऽप्रमत्तैर्गृह्येत सादरं गतमत्सरैः॥१०॥

VERSE 10 Meaning: "Oh son! You have remarkable valor and courage! The sons should always worship their father, in this way only (as you have done)! It is indeed appropriate, that the "sons" should not be envious or jealous of anyone else! They should, as far as possible (to the best of their ability), observe and carry out, with respectful regards, and efficient discipline, the "orders" of their father."

श्रीसुबोधिनी : एतावत्यात्मजैरिति। एतावत्येव शुश्रूषा आत्मजैः कर्तव्या; यो यत् यतः प्राप्तवान्, तदेव तस्मै निवेद्यमिति। पितरि पुत्रकैरिति प्राप्तमेवोपपादयति। गुरावपचितिरित्यपि पाठे, गुरुपदिष्टस्य पदार्थस्य सिद्ध्यर्थं नित्यार्थमेव निवेदयेत्। स हि आत्मात्मीयनिस्तारार्थमुपदिशति। तदस्याऽशक्यमिति तस्मै निवेदनीयम्, स हि स्वात्मानमुद्धरतीति। उपेक्षसार्थकत्वेनैव तस्याऽपचितिः, अन्यथा तस्य सेवाधीनत्वं स्यात्। अत उभयेषां कार्यार्थमात्मसमर्पणमेवाऽपचितिः सेवा, प्रत्युपकार इति यावत्। आत्मसमर्पणस्य निदर्शनमाह—शक्त्याऽप्रमत्तैरिति। स्वशक्त्यनुसारेण सावधानैस्तद्वाक्यं सादरं गृह्येत। 'मृदमानय' इत्युक्ते स्वशक्त्यनुसारेण आदूरपूर्वकं मृदानयनमात्मसमर्पणस्य निदर्शनम्। अयुक्तकारणेऽपि स्वोत्कर्षार्थं स्वोत्कर्षार्थं मामयुक्तं कारयतीति तस्योत्कर्षासहनरहितैः॥१०॥

एवं सेवामुपपाद्य कर्तव्यमाज्ञापयति—

SRI SUBODHINI: It is said, that whatever is secured by someone from another, should be consecrated, in return, to the original giver, by the recipient. In the same way, the “sons” also should be grateful, and give back, as service, the various “objects”, which they have secured from their father. As regards the relationship between the Guru and disciple also, it is said, that the disciple should consecrate his “Aatma” to his Guru, so that the “Jnana” (“advice” secured by him) becomes fructified and beneficial — as the Guru gives his instructions to the disciple, for the redemption and spiritual progress of his disciple! By consecrating “everything” to his Guru, the disciple becomes “belonging” to the Guru (Parikara = servant). The Guru redeems his own disciple, along with himself, and his advice will, thus, become fructified. That is why, this sort of consecration and service is called as “Seva”. If this is not done, the disciple, will come to “harm” i.e. his redemption will not be there! Hence, consecration of one’s own “Aatma” to the Guru is the only way! Hence, the disciple should be grateful, at all times, to his Guru.

The nature of this “consecration” (AATMA SAMARPANAM) is being defined — that the disciple should do this, to the “best” of his capacity — i.e. he should carry out the “orders” of the Guru, with utmost respect. E.g. if the Guru were to say “bring mud” (for the sacrifice), then the disciple should, to the best of his ability should “bring mud” (or anything else, which the Guru desires for). This is the evidence for consecration of one’s “Aatma”.

Our Sri Mahaprabhuji says here, that even if the Guru makes his disciple, to do an “inappropriate” task, even then, the disciple should happily think himself to be blessed and regard this “order”, as an act of grace by the Guru

— that, “My Guru is pleased with me, that even this type of service, is being taken by my Guru, from me only!”

After explaining the “true” nature of an “ideal service”, through the following, Lord Brahma speaks about the “duty” (of his son).

स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः।

उत्पाद्य, शास धर्मेण गां, यज्ञैः पुरुषं यज॥११॥

VERSE 11 Meaning: “Your duty is to create, through your wife, sons, who are identical in virtues and qualities with your own! After the creation of these sons, please rule this earth, as per “Dharma”, and worship our Lord, (Sri Narayana) through the performance of sacrifices.”

श्रीसुबोधिनी : स त्वमिति। मत्पुत्रत्वे सति यत्कर्तव्यं तत्कृतमेव, यद्भगवदीयत्वेन कर्तव्यं तदुचितमिति ज्ञापयितुं स इत्युक्तम्। अस्यामित्यपि तथैव अत एव आत्मनः सदृशैर्गुणैरपत्यान्युत्पादयेत्याज्ञा प्रथमा, एतदनन्तरं धर्मेण गां शास परिपालयेति द्वितीया, यज्ञैः पुरुषं भगवन्तं यजेति तृतीया। तत्र द्वयं भगवत्प्रीतिहेतुभूतमित्यवधृतम्, पृथिवीपालनस्य क्षत्रियधर्मत्वात्, यज्ञानां वैदिकधर्मत्वात्। श्रौतस्मार्तश्च धर्माः स्वधर्माः, अतः स्वधर्मेण भगवदाराधने कृते भवान् वेदगर्भो भगवांश्च परितुष्यतीत्यविवादम्॥११॥

प्रजोत्पादने तु भवान्, भगवान् वा, परितुष्यतीत्यत्र न किञ्चित्प्रमाण-
मस्तीत्याशङ्क्याऽऽह—

SRI SUBODHINI: Explaining the purport of “Saha” (he), Lord Brahma says, “as you are my “son“, you have already fulfilled the main purpose — of having become my son — Now, as you have become “belonging to Him” (our Lord), you have to do the “appropriate” task, which I will tell you ie about the “duty“, which you should do. The word “Asyaan” (of this lady, your wife) also indicates, that Manu’s wife viz. Sataroopa is also “belonging” to our Lord. Please create sons, through these two divinely

endowed (i.e. belonging to our Lord) bodies, who will have identical virtues and qualities, like you both! This is my first “order”. Later, please “rule” this earth, as per the rules of “Dharma”. This is my second “order”. Then, serve and worship our Lord, through the performance of selfless sacrifices. This is my third “order”! This will make our Lord to get pleased.

“Ruling and protecting” this earth, is the duty (Dharma) of the “warrior class”. The performance of “sacrifices” is a Vedic duty, and it also becomes a “duty” for the “warrior class”. In this way, both the Vedic, and the worldly “Dharmas”, (duties) have to be performed, with a view to exclusively serve and worship our Lord Sri Narayana (Sri Purushothama). Lord Brahma also will get pleased with this (as he is the progenitor of all Vedas – VEDAGARBHAHA). There is no “doubt” on this at all!

Perhaps, Manu may get a doubt, as to what is the evidence, that both Lord Brahma, and our Lord Sri Narayana will become pleased, on their creating “children”? On this, it is said.....

परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया मम ! ।

भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति॥१२॥

VERSE 12 Meaning: “If you progress and increase the creation of people, which I have already done, and then protect them also, then I would consider your action, as performance of service and worship to myself only! Our Lord Hrishekesa – the Lord of all the senses – will certainly get pleased with you – as the ruler and protector of all the created persons!”

श्रीसुबोधिनी : परं शुश्रूषणमिति। पुत्रेण हि पितुः शुश्रूषा कर्तव्या। तत् प्रजारक्षयैव मम परं शुश्रूषणं भवति, मत्कर्तव्यकरणात्। ‘भगवत्कर्तव्यकरणं

भगवच्छुश्रूषणं परम्' इति पूर्वमवोचाम। तस्मान्मया प्रजोत्पादनीया पालनीया, सा त्वयैव क्रियत इति परं मम शुश्रूषणम्। अनेन भगवांश्च परितुष्यतीत्याह—भगवांस्ते प्रजाभर्तुरिति। प्रजाभर्तुः प्रजारक्षकस्य ते भगवान् परितुष्यति, प्रजारक्षाया अपि धर्मत्वात्। किञ्च, हृषीकेश इति प्रजोत्पादने प्रजारक्षायां च सर्वेन्द्रियाणामुपभोगात् इन्द्रियाधिष्ठाता हृषीकेशो भगवान् परितुष्यति॥१२॥

ननु प्रजानां स्वस्य चेन्द्रियभोगस्य प्रवृत्तिरूपत्वात्, प्रवृत्तेः संसारहेतुत्वाच्च, तुष्टोऽपि भगवान् सांसारिकमेव फलं दास्यतीति मुक्तयसाधकत्वात् किं प्रजयेत्याशङ्क्य परिहरति—

SRI SUBODHINI: The sons should render service to their father. Lord Brahma says, "By protecting the created persons, you will be really rendering "service and worship to me" only! — as you will be doing and fulfilling my "task", of protecting the created persons! **DOING OUR LORD'S WORK IS THE HIGHEST SERVICE AND WORSHIP OF OUR LORD!** Hence, "Please do my work of creating and protecting the people"! Hence, this is the best "service" to me! Our Lord Sri Purushothama will also get pleased with this service! **"OUR LORD WILL BECOME PLEASED WITH YOU, AS YOU WILL PROTECT THE CREATED PERSONS!"** Moreover, a king's duty consists of protecting his subjects, and protecting this "Dharma", will certainly please our Lord!

Lord Brahma says, that our Lord is Sri Hrisheekesa — the Lord of all the "senses". All the "senses" have to be used, for the creation and the protection of persons, so created. Due to this, our Lord, who is the Lord of all the senses, will become very pleased-fully (Poorna) — The word used here is "Paritushyati" (will be fully and greatly happy and pleased).

King Manu, may get another doubt now. The

“persons“, to be created are always prone to seek “pleasures“, through their “senses“. This ceaseless desire and doing “actions“, to satisfy them (Pravruthi) will cause “bondage“ of these “Jeevas”. It will engulf them in the mire of “Samsaara“ (of births and deaths). Will our Lord, after being pleased, bless with “worldly“ benefits only, and all of them will be denied the highest blessing of “liberation“, from our Lord? Hence, will this type of “rendering service“ cause “bondage“, and not lead them to attain “liberation“? Due to this, what is the real “profit“ in undertaking, to do such a creation, which will only lead to more and more “bondage“? This possible “doubt“ is being removed, through the following verse.

येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः।

तेषां श्रमो ह्यपार्थाय यदात्मा नाऽऽदृतः स्वयम्॥१३॥

VERSE 13 Meaning: “If our Lord Janaardana, who is of the form of sacrifice itself, is not satisfied or pleased on someone, then all of his actions and efforts, become a “waste and useless“! Especially, when this person has not respected (while performing these actions) our Lord, who is the “Aatma“ of everyone!“

श्रीसुबोधिनी : येषां न तुष्टो भगवानिति। स हि हृषीकेशः सर्गलीलायां जातेशु सर्गानुकूलकृत्यैव परितुष्यति, विपरीतान् तुष्यति। तदतोषे तु सर्वनाशः, यतो भगवान्। तस्मिन्नतुष्टे ऐश्वर्यादिवत् ज्ञानादिकमपि न सिद्धेत्, अतो मोक्षोऽपि दूरे। किञ्च यज्ञलिङ्गो भगवान्, यज्ञा लिङ्गानि यस्य। भगवदपरितोषे यज्ञफलमपि न स्यात्, तदा ‘नाऽयं लोकोऽस्त्ययज्ञस्य’ इत्यैहिकामुष्मिकफलासिद्धिः। किञ्च, जनार्दनो भगवान्, जनामविद्यामर्दयतीति, तेनाऽविद्यानाशोऽपि न भवेत्। अतो मोक्षो नाऽस्ति। एवं ज्ञानाभावः, क्रममुक्तौ लोकाभावः, अविद्यानाशाभावात् मुक्त्यभावश्चेति तेषां परलोकार्थम्, मुक्त्यर्थं वा, श्रमोऽपार्थः व्यर्थः। तत्रोपपत्तिरुक्तैव। ननु धर्मस्य कृतत्वात् कथं

वैयर्थ्यम्? उपपत्तिविचाराभावे उत्पत्तिविचारेण फलं
 भविष्यतीत्याशङ्क्याऽऽ-यदात्मा नादृतः स्वयमिति। न हि कृतघ्ने धर्मोऽस्ति,
 आत्मानात्मनोर्विरोधे आत्मा बलीयान्, अन्तरङ्ग बहिरङ्गन्यायेनाऽपि,
 मुख्यगौणन्यायेनाऽपि, सर्वस्यात्मार्थत्वात्। 'अर्थद्रव्यविरोधेऽर्थो बलीयान्'
 इति न्यायेनाऽपि आत्मानादरे न देहादिभिर्धर्मः सिद्धति। यथा विक्षिप्तेन्द्रियस्य
 न शारीरो धर्मः फलाय, नाप्यैन्द्रियो धर्मो विक्षिप्ते मनसि; तथा भगवद्विमुखस्य
 न कोऽपि धर्मः सिध्यति। यदि देहाद्यनुरोधेन, लोकानुरोधेन वा, देहादिलोकानां
 बाधकत्वाद्वा, भगवदादरं न कुर्यात्, तदा तेषामेव दोषो भवेत्। भगवांश्च
 तानेव दण्डयेत्, यदि स्वयमेवात्मा नादृतः। स्वयमित्यव्ययम्। स्वत एव
 यदि भगवन्तं न मन्येत, तस्य सर्वनाशो भवेदिति संग्रहः॥१३॥

मनुना एतत्प्रार्थनं सत्यलोके कृतम्, सत्यस्यश्च ब्रह्मा तथाऽज्ञां दत्तवान्।
 सोऽप्यविचारयन् भूमेर्मज्जनं न जानाति, अज्ञात्वेव पृथिवीपरिपालनादिकं
 कुर्वित्युक्तवान्। तदा पृथिवीमज्जनं ज्ञापयति—

SRI SUBODHINI: Whenever, our Lord Sri Hrishidesa, who is the Lord of all the "senses" (Sri Purushothama) is pleased on anyone, who has taken birth, in this "Leela" of creation, by our Lord, then, this "Jeeva" does all it's actions, only for the sake of creation of persons and protection of them! if they do the "opposite" actions, then our Lord becomes "displeased" with them. When our Lord, who is the 'Aatma' becomes "displeased", then, total destruction takes place, as the "Aatma" is our Lord, with His 6 opulences! Likewise, this "Jeeva" does not attain "Jnana" and other attributes too! Even if there is some "Jnana" (knowledge) left in thm, this "Jnana", also gets destroyed! When this "Jnana" is lost, then there is no possibility of attaining "liberation" at all! If the Lord is "displeased", then, even the performance of "sacrifices" will not lead to any beneficial results here or hereafter! Our Lord Sri Janaardana is compassionate to every-

King Manu, may get another doubt now. The

one, and He destroys the “ignorance” (Avidhya) of everyone. But, when He is not “pleased”, then, the destruction of “ignorance”, does not take place. Due to this, “liberation” also will be denied, to this ‘Jeeva’. This lack of “Jnana”, and inability to attain the “stage by stage” liberation, will also deny this “Jeeva”, attainment of the various “worlds”, to work out his liberation!

Due to the continuation of “ignorance”, the “Jeeva” will not get “liberation”. As a result of this, all the efforts, done for the sake of attaining liberation, and life in other worlds, will also be a “waste”. This factor has been proved, with reasoning and evidence.

Now, the question arises, as to how, can there be a “waste” of efforts, when actions based on “Dharma” are done? There has to be some result, though total fulfillment may not be attained. Answering this, it is said, that this “Jeeva” has not shown his respectful regards to our Lord i.e. has not done anything, to please our Lord (Aatma). Hence, this “Jeeva” is considered as an “ungrateful” person! — as this person has not offered his respectful regards to our Lord, who has showered so much compassion on him! It is said that, “THERE IS NO “DHARMA” LEFT IN AN UNGRATEFUL PERSON! I.E. IT DOES NOT REMAIN IN HIM! In comparison of the “Aatma”, with the body and senses (Anaatma), this “Aatma” is considered, as more strong, through, both very important. and less important reasons.! “Aatma” (our Lord) is the “valuable meaning” (Artha) of every object (Vastu). When our Lord is not respected (i.e. his “order” is not obeyed), then, this body and senses are rendered incapable of practicing proper “Dharma” — like the constantly disturbed senses of a person cannot perform all his “bodily duties”, properly! In the same way, when the

“mind“ is always disturbed and constantly restless, then, even the “senses“ cannot give joy and pleasure to the person. IN THE SAME WAY, A PERSON, WHO IS NOT DEVOTED TO OUR LORD, CANNOT PERFORM ANY “DHARMA“ PROPERLY!

If someone, due to the obstructions caused by the body or by those caused by the “world“, is unable to please our Lord, by offering his respectful regards, then the “blemish“ is considered to be of this person only, and due punishment is given by our Lord, to this person. But, if someone does not offer respectful regards to our Lord, by “himself“ (Swayam — i.e. not caused by anyone or anything else), then, he gets totally destroyed. This is the true purport of this analysis.

King Manu had prayed, thus, in the “Sathyaloka“, and Lord Brahma, who was in “Sathyaloka“ only, had given “such orders“. At the time of giving his “order“, Lord Brahma did not know about the “drowning“ of this earth. He had ordered Manu to rule and protect this earth, without this “knowledge“! Manu, through the following verse, speaks about the “drowning“ of mother earth.

मनुरुवाच।

आदेशेऽहं भगवतो वर्तेयाऽमीवसूदन!

स्थानं त्विहाऽनुजानीहि प्रजानां मम च प्रभो!॥१४॥

VERSE 14 Meaning: “Oh, redeemer of all sins! I will certainly carry out your orders! But, Oh Lord! please tell me also, as to where, I, and the people, whom I shall be creating, (subjects) should reside? Please specify this place!”

श्रीसुबोधिनी : आदेशेऽहं भगवत इति। अहं तु भगवतो भवत आदेशे आज्ञायामेव वर्तेय तिष्ठामि। हे अमीवसूदन पापनाशक। अमीवं

पापम्, तन्नाशक। परं प्रजार्थं मदर्थं च, इह सत्यलोके, स्थानमनुजानीहि आज्ञापय, देहीत्यर्थः। यतः प्रजानां मम च भवानेव रक्षको रक्षणसमर्थः। तदाह— प्रभो इति॥१४॥

पृथिवी तु मग्नेत्याह—

SRI SUBODHINI: “I am indeed very eager to carry out your orders! But, Oh redeemer of all sins! Please give us a place, as our residence, in this Universe! — for myself and for my subjects! In fact, you only are capable of protecting me and my subjects. “Oh Lord!” — using this qualification, Manu has manifested, the omnipotence of Lord Brahma!

“Why are you asking a place for yourself in this Sathyaloka?” To this Manu replies, as per the following verse that, “the earth is totally drowned in water”.

यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि।

अस्या उद्धरणे यत्नो देव! देव्या विधीयताम्॥१५॥

VERSE 15 Meaning: “This “earth“ is the residing place for all beings who have “vital air“ in them (i.e. those who live). This earth however, is now seen, as drowned in the waters of dissolution. Please put efforts to bring out this earth from water, as she is a divine Goddess (Devi).“

श्रीसुबोधिनी : यदोक इति। सर्वसत्त्वानां यदोकः स्थानम्। सा मही महाम्भसि प्रलयोदके (च) मग्ना। तस्या उद्धरणे यत्नो वा विधीयताम्। देवेति संबोधनात्सत्यलोके स्थानदानापेक्षयापि भूम्युद्धारयत्न एव मुख्यः, यतो भूमिर्देवयजनम्। यज्ञाश्च कर्तुं शक्याः। किञ्च, देव्याः पृथिव्याः। सा पृथिवी त्वयैवोत्पादिता, आदिवराहकल्पे ब्रह्मणैवोद्धृत्य पुष्करपर्णे प्रथितत्वात्। तस्मात्सत्यादौ वा स्थानं देयम्, भूम्युद्धारयत्नो वा कर्तव्यः। उभयोर्मध्ये भूम्युद्धारयत्न एव विशिष्टः, अत एव न वाशब्दः। अत्र श्लोकत्रयं विगीतमस्ति ‘इत्याकर्ण्य’ इति मैत्रेय वचनम्, ब्रह्मणो वचनद्वयम् ‘पीतं मया जलम्, सरीसृपः’ इति च॥१५॥

एवं मनुवचनं श्रुत्वा तद्वचनपरीक्षणार्थं ज्ञानदृष्ट्या भूमिं दृष्टवान्। तदा
स्वित्रां तां दृष्ट्वा ब्रह्मा यत्कृतवान्, तदाह—

SRI SUBODHINI: All the “beings” reside on this earth, and the same has got drowned in the waters of “the great dissolution” (Mahaa Pralayam). “Kindly bring her out of this most dangerous water!” ‘Oh Lord!’ (Devaha) — this addressal, indicated, that it is a greater “act of benefit” (Daana) to save, and give this “earth” to Manu, than allow him to reside in Sathyaloka and progress the “creation”. This “earth” is the most ideal place for worshipping our Lord, and all other celestial deities. On this “earth” only, a person can conduct a “sacrifice”. “You only, Oh Lord! had, during the initial (Aadi) “Varaaha Kalpa”, saved this “earth”, and had placed this “earth”, on the lotus flower! Hence, it is better to save this earth now! This “task” is much better, than giving us place, to live in your own world of Sathyaloka.”

In this context, 3 verses are without any “relationship” with each other viz. (1) The “words” of Sage Maitreya, (2) the two “words” of Lord Brahma viz. ‘Peetam Maya Jalam’ and (3) “Saree Sripa”.

In this way, on listening to the “words” of his son Manu, with a view to examine his words, Lord Brahma saw, through his “vision of Jnana”, the submerged earth as very “sorrowing”. Sage Maitreya is now telling, what Lord Brahma did, through the following verse.

मैत्रेय उवाच।

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम्।

कथमेनां सुमुन्नेष्य इति दध्यौ धिया चिरम्॥१६॥

VERSE 16 Meaning: “Sage Maitreya said, “Lord Brahma saw the “earth” having got submerged in the

“waters“ of dissolution! He began to think, through his intellect, for a long time, as to the way, through which he can take out this “earth“, from this “water“!

श्रीसुबोधिनी : परमेष्ठी त्विति। स्वातन्त्र्यपारतन्त्र्याभ्यां स्वतो युक्तिविचारणम्। भगवत्येव भारस्य स्थापनं चिन्तितं स्थिरम् ।१। तत्र प्रथमं पूर्ववत्सामर्थ्येन तस्या उद्गारे यत्नं कृतवान्। तत्र हेतुः—परमेष्ठीति। परमे सर्वोत्कृष्टे आसने तिष्ठतीति। तुशब्दः सत्यादौ स्थानदानपक्षं निवारयति। अपां मध्ये तथा सन्नामिति। पूर्वमपि तस्यास्तथावस्था स्मृता। पूर्वं तु पुष्करपर्णे उपविष्टः, नालस्याऽऽधारस्य विद्यमानत्वात्, भगवदाश्रयत्वाच्च नालस्य, तत्र रसातलपर्यन्तादानीय पुष्करपर्णे प्रथितवान्। इदानीं तु सत्यलोके स्थितः कथं तामुन्नेष्य इति, क्व वा स्थापय इति भवति चिन्ता। पूर्वं परमेष्ठित्वादिसिद्ध्यर्थं चिन्तायां क्रियमाणायां साधनभूता यज्ञादयः पदार्था मनस्याविर्भवन्ति, तथा प्रकृतेऽपि भविष्यतीति कालकृतदोषपरिहाराय चिरं दध्यौ। तत्रापि विवेकवत्या बुद्ध्या, यथा सर्वथा साधनं स्फुरत्येव॥१६॥

तथाप्यस्फुरणे स्वातन्त्र्यं परित्यज्य भगवदधनीतया भगवत्कृपया साधनं स्फुरिष्यतीति सोपालम्भमिव तस्य चिन्तामाह—

SRI SUBODHINI: In the first instance, Lord Brahma, like he had done before,, had decided to redeem this earth, through his own capacity only — as he is known as “Parameshti“ i.e. he sits on the highest throne! The syllable “Tu“ (but) indicates, that in the “Sathyaloka“ of Lord Brahma, it was decided, not to give place, for the beings to be created by Manu! Even, in the earlier times, mother earth had passed through this predicament. At that time, Lord Brahma was seated on the lotus flower. He had the basis of the stem of the lotus flower, which was firmly established, on the navel of our Lord Sri Narayana. At that time, when it became necessary, to save this earth, then Lord Brahma had saved her from Rasaatala, and had firmly established this earth, on this lotus flower. “Now,

I am in Sathyaloka! How can I, now, redeem and save this earth and reestablish her? "This was the anxiety of Lord Brahma." Previously, I, through the grace of our Lord, had become the "highest", (Parameshti) due to which, whenever I contemplated, I got the blessings of our Lord immediately, by way of sacrifices and other ways of propitiating our Lord and do the creation! All these "ways and means" got originated in my mind. Now also, our Lord's grace, should enable me to get inspired!" Hence, Lord Brahma, with a view to mitigate the blemish caused by "time", began to meditate on our Lord, for a long time, with an intellect, predominant with the power of "discrimination" (Viveka) — so that, all the types of materials and ingredients necessary, can be inspired.

Even then, Lord Brahma did not get the necessary inspiration, showing the ways and means of saving this earth! He gave up his independent outlook and prayed, that by surrendering to our Lord and through His grace, he will certainly get inspired with the way to save the earth! Sage Maitreya is telling Lord Brahma's predicament, through the following verse.

सृजतो मेऽक्षिभिर्वाग्भिः प्लाव्यमाना रसां गता।

अथाऽत्र किमनुष्ठेयमस्माभिः सर्गयोजितैः॥१७॥

VERSE 17 Meaning: "Lord Brahma thought within himself, "When I am busy, in the task of creation of this Universe, at the same time, this earth had got drowned in the "waters" of dissolution! It has now gone further down to the deeper "Rasaatala" region! We have been ordered by our Lord to do this creation. Hence, for this sake (i.e. for saving this earth), what should be done? What is the way out?"

Brahma saw the "earth" having got submerged in the

श्रीसुबोधिनी : सृजत इति। पूर्वं स्थापिताऽपि इयं भूमिभरिण पुनर्निमग्ना। भारे हेतुः—मे अक्षिभिरिन्द्रियैः, वाग्भिश्च सृजतः सतः। अक्षिभिर्वाग्भिरिति स्त्रीपुरुषाविव निर्दिष्टौ। तथाभावसर्गे दैत्यांशा एव प्रायेणोत्पन्ना इति तेषां भारहेतुत्वं पूर्वमुक्तम्, वक्ष्यते च। अत एव प्लाव्यमाना जले निमग्ना रसातलं गता, तदवध्युद्धतत्वात्। अथ तदनन्तरम्, अत्र एतादृशेऽर्थे, अस्माभिः किं कर्तव्यम्। न च तूष्णीं स्थातुं शक्यते सर्गयोजितैः, सर्गकरणमेव ह्यस्मदादीनां प्रयोजनम्॥१७॥

एवं पारतन्त्र्येणाऽपि विचारे क्रियमाणे यदोपायो न स्फुरितः, तदा भगवत्येव भारं दत्तवान्। भारदाने हेतुमाह—

SRI SUBODHINI: “Even, in the previous times, I had got this earth established, on the lotus flower. But now, due to it’s weight, it has got drowned again!” What was the reason for this weight? On this, it is said that, “I was busy doing creation, through my senses and words (these “words and senses“ indicate the creation of both male and female beings). In this creation, perhaps, even species of the demoniac nature got originated! These “demoniac“ persons constituted the “weight“ for this earth, and the earth got pushed down, to the deeper “Rasaatala“ region! How did Lord Brahma know this? He had seen a part of earth’s corner jutting out, and he realized, that this earth needs to be saved!

The word “Atha“ (now) indicates that, “I have been created to do further creation, and I cannot remain peaceful, without fulfilling the task given by our Lord to me!” Lord Brahma was originated by our Lord, only with a view to create this Universe and it’s “beings“!

Lord Brahma thought and prayed, that this task may be done by an “independent“ way (person). But, as no “way out“, came into his mind, he put this “burden“ on

our Lord, in total surrender. Through the next verse, the "reason" (Hetu) for the same is being spoken.

यस्याऽहं हृदयादासं स ईशो विदधातु मे।

कर्तव्यं करुणासिन्धुस्तीर्थकीर्तिरधोक्षजः॥१८॥

VERSE 18 Meaning: "I have got originated, from the heart of our Lord Sri Narayana! He is the ocean of mercy and grace! He is the highest center of holy pilgrimage! He is Lord Adhokshaja" — the Lord, who is beyond the "senses" (i.e. who cannot be attained through the senses). Let my Lord, who is the Lord of the Universe, enable me to fulfill my duty."

श्रीसुबोधिनी : यस्याऽहमिति। यस्य हृदयात्, विचारपूर्वकं यस्मादहं जातः। सर्गार्थमेनमुत्पादयामि, अनेन कार्यं सेत्स्यतीति प्रथममेव विचार्य ब्रह्मा सर्गे नियोजितः। ततो ज्ञायते-इदमपि कार्यं मम चेदशक्यम्, तदा भगवानेव करिष्यति, यत इदमपि पूर्वमेव विचारितवान्-अयमसमर्थः, इदमप्यहमेव करिष्यामि। यत ईशः, समर्थेन हि कर्तव्यम्, न तु सेवकेनैवेति नियमः। उभयोः सामर्थ्ये सेवकेनैव कर्तव्यम्। अत्र तु स एव ईश इति मे कर्तव्यं विदधातु। नन्वशक्तोऽपि लोके सेवक एव करोति, न प्रभुः शक्तोऽपि। तत्राऽऽहकरुणासिन्धुरिति। सेवकस्याऽति-कष्टेन कार्यं सिद्धति, स्वस्य त्वनायासेन। तदा करुणावान् स्वयमेव करोति, परदुःखेन दुःखितत्वात्। ननु करुणावानपि ऐश्वर्यगुणयोगात् अशक्तैः सेवकैरेव कार्यं कारयति, अन्यथेशत्वं न स्यात्। तत्राऽऽह-तीर्थकीर्तिरिति। करुणासिन्धुत्वेन परिहारे सिद्धेऽपि दृष्टान्तार्थमिदं विशेषणम्। तीर्थरूपा कीर्तिर्यस्येति। तीर्थं हि सर्वेषां पापं दूरीकरोति, तत्पापं तीर्थे एव तिष्ठति। एवं जानन्नपि भगवान् स्वस्य कीर्तिं तीर्थरूपां कृतवान्। अतो यथैतत्करोति, तथा स्वयमेव भूम्युद्धारमपि करिष्यतीति भावः। किञ्च, अधोक्षजो भगवान्, अधः अक्षजं ज्ञानं यस्मात्। इन्द्रियातीतोऽपि सर्वेषां सर्वेन्द्रियहितं करोति, ज्ञानरूपो भूत्वा मोक्षं प्रयच्छतीति। अथवा, व्यवहारातीतत्वेन लोकानामुद्धारार्थं कीर्तिमेव तथा

कृतवानिति तथा करणे अधोक्षजत्वं हेतुः॥१८॥

अयं पक्षः फलपर्यवसायी जात इत्याहुः—

SRI SUBODHINI: “I have got originated from the heart of our Lord Sri Narayana.” In this way, Lord Brahma thought, that our Lord Sri Narayana had created him, only for the sake of “creation”! The Lord would have done this “work” by Himself. He had decided that it would be very difficult for me to do this! In fact, he would have determined, even from the first instance, about my “incapacity” on this! He would not have, then, created me and ordered me to do this task! The Lord is omnipotent, and He only can achieve everything. I am not capable at all.” — so thought Lord Brahma!

“The Lord only is omnipotent, and let him fulfill this task of mine”. In this world, we usually see, that the “servant” is not fully capable. Yet, he has to do the same work, as his master usually takes rest, making the servant to complete the tasks! On this, Lord Brahma says, “Oh Lord! You are the ocean of mercy and grace! You are, perhaps, thinking, that I will experience great difficulty and stress, in doing this task! — especially when I am not competent to do this task! Whenever, Oh Lord! I began to do anything on my own, I suffered sorrow, stress and pain, which you were not able to “see and put up with”! You never desired, that this “servant” of ‘yours’, should undergo some suffering! You are not like the wealthy “masters” of this world, who make their servants do all their tasks, though the servants are incapable and weak! This is done by them to show, that they are the “lords and masters”! But, Oh Lord! You are not like these “worldly masters”! You are the highest center of holy pilgrimage! You are an ocean of mercy, compassion and

our Lord Sri Narayana Himself will attend to this task!

grace! Your "fame" is like, that of a very holy and sacred pilgrimage center (Theertharoopam) — like a holy pilgrimage center, removes the "sins" of everyone, and absorbs the same unto itself, You also, Oh Lord! have made your "fame", as equal to a holy pilgrim center! In other words, the sins of the person, who would sing the praise of your glory and "Leelas", you will absorb, through your "fame" (which is equal to a holy pilgrim center) and make this person pure and sacred! Oh Lord! like You do this "task" on your own, it is my prayer, that You, on your own, will save this earth! This is the purport!

Our Lord is hailed here as "Adhokshaja" — who is beyond the "senses" — as the "senses" cannot reach or attain Him (the knowledge of the "senses" cannot know, realize or understand the "Jnana" of our Lord)! OUR LORD, THOUGH HE IS "BEYOND THE SENSES", ALWAYS CONFERS BENEFITS, ON THE SENSES OF EVERYONE! THOUGH, HE IS BY HIMSELF OF THE FORM OF "JNANA", HE CONFERS THE "BENEFIT" OF LIBERATION ALSO! OUR LORD IS BEYOND ALL "WORLDLY" ACTIONS/AFFAIRS! HENCE, FOR THE SAKE OF FULFILLING THE WORLDLY NEEDS OF THE PEOPLE, HE HAS GIVEN THIS TASK TO HIS OWN "FAME" — AS HE IS BEYOND THE "SENSES" (ADHOKSHAJA).

It is said, through the following verse, that Lord Brahma got the result of his prayer.

इत्यभिध्यायतो नासाविवरात्सहसाऽनघ॥

वराहतोको निरगादङ्गुष्ठपरिमाणकः॥१९॥

VERSE 19 Meaning: "Oh sinless one! In this way, Lord Brahma contemplated on the "way out"! At the same time, through the hole of his nose, a "boar" (Varaaha)

of the size of the thumb, got manifested, and our Lord, gave this "Darsan" of His incarnation as the "boar" (Varaaha) to Lord Brahma!"

श्रीसुबोधिनी : इत्यभिध्यायत इति। इति अमुना प्रकारेण, अभितो ध्यायतः। स एवैतत्कार्यं करिष्यतीति निर्द्धार्य, तथैव चित्तं दृढं विधाय भावयन्, तथैव क्षणे क्षणे कदा भगवान् केन रूपेण करिष्यतीति अभितो ध्यानं करोति। तदा कार्याविष्टचित्तेन यज्ञरूपे भगवति ध्याते कृतेः स्थानाभावात् आध्यात्मिकं रूपमप्रकटमेव कृत्वा आधिदैविकेन रूपेण प्रकटो जातः क्रियापि तत्र प्रविष्टेतयाधिदैविकत्वम्। इतः पूर्वं तु आध्यात्मिक एव यज्ञः। स त्रेधा संपद्यते—यजमाननिष्ठप्रयत्नेन, वैदिकज्ञानेन, ध्यानारूढस्वरूपेण च। स त्रिविधोऽपि एकीभूतो भगवान् वराहः। तस्य क्रिययैव यजमानस्य क्रिया, स्वरूपं तु तदेव सर्वयज्ञात्मकं साधिकरणम्। श्रुतिस्तत्रैवान्तर्भूतेति ज्ञापयितुं ब्रह्मणः श्वासमार्गात् निर्गतः, 'निःश्वासितमस्य वेदाः' इति श्रुतेः। वरानाहरतीति वराहः, सर्वकामप्रदः, स चासौ तोकश्च। तोको बालकः। आध्यात्मिकादिरूपेषु प्रबुद्धस्यैव फलसाधकत्वम्, एकदेशत्वात्। अत्र तु तोकोऽपि फलसाधकः, सफलत्वात्। सहसेति ध्यानांशव्यावृत्त्यर्थम्, अन्यथा एकेनाप्यंशेन आध्यात्मिकता स्यात्। अनघेति संबोधनं विश्वासार्थम्, न हि केनाप्यंशेन स पापो विश्वासमेति। तस्य रूपस्य कालसारेश्वररूपत्वज्ञापनाय उत्पत्तौ अङ्गुष्ठपर्वमात्रप्रमाणेन बहिर्निर्गतः। 'अङ्गुष्ठमात्रः पुरुषो अङ्गुष्ठं च समाश्रितः' 'ईशः सर्वस्य जगतः' 'प्रभुः प्रीणाति विश्वभुक्' इति श्रुतेरङ्गुष्ठमात्रप्रमाणस्यैव विश्वभोक्तृत्वमीशत्वं चोच्यते। यज्ञरूपस्यैव विश्वभोक्तृत्वम्। तस्यैव हि सर्वमन्नं सर्वं पशवः। अङ्गुष्ठशब्दः सर्वत्राङ्गुष्ठशिरोवाची॥१९॥

एवमाधिदैविकस्योत्पत्तितः स्वरूपमुक्तम्। ज्ञप्तिः स्वरूपं वक्तुं भगवत्त्वज्ञापनाय कालादेः परिच्छेदकत्वाभावाय तस्यैव सूक्ष्मस्य स्थूलतां निरूपयति—

SRI SUBODHINI: Lord Brahma went into deep meditation, on all the four sides, with the firm faith, that our Lord Sri Narayana Himself will attend to this task!

He made his attitude in this way and every second, he was thinking, as to how, and through which "form" our Lord would do this task?! He began to meditate, while thinking of this problem, on the form of our Lord as the "sacrifice" (Yagnaroopam). OUR LORD NOW MANIFESTED IN A "CELESTIAL" FORM! Before He had manifested His form, as the "Varaaha" "outside", He was always established in His "form", as the "sacrifice"! These "sacrifices" used to be performed in three ways viz. (1) Through, the efforts of the "doer or performer" (Yajamaan). (2) Through, the knowledge of the Vedas and (3) through, the vision of our Lord's form, given during meditation! The "mental" (Adhyaatmik) natures of all these "three" now got manifested "outside", in the "celestial" form of our Lord Sri Yagna Varaaha Moorti. Our Lord had in Him, all the Vedas, and also the materials necessary to perform the sacrifices!

With a view to show, that, even the Vedas are hidden in our Lord only, our Lord, now, came out of the hole of Lord Brahma's nose! The Vedas say that, "exhalation and inhalation of vital air of our Lord is the Vedas". The meaning of the holy name of our Lord viz. "Varaaha" is very significant. "OUR LORD FULFILLS THE DESIRES OF HIS DEVOTEES (VARAM). He now gave "Darsan" of His holy form as a 'boy" (Baalaroopam). Though, He was "small", He was capable of fulfilling all the prayers of everyone! He was "celestial" in nature and was "divine" — of our Lord's own incarnation!

"Oh sinless one!" — this addressal to Sri Vidurji has been done, with a view to instil faith and confidence in our Lord! Usually sinful persons do not have any faith in anything outside of themselves!

With a view to reemphasize, that this “manifested divine form” was that of our Lord Himself, who is beyond “time”, it is said here, that, at the time of “manifestation”, the Lord took the size of the “thumb” only! — Like the Vedas have said, that our Lord of the Universe, is of the size of the thumb, and He is told to be the “enjoyer of this Universe” (VISHWABHUK) and the Lord of the Universe (Ishwara). This form of our Lord, as the “Yagna” (sacrifice) has expressed His true divine nature, as the “universal enjoyer” (Vishwabhuk). Every type of food, animals, plants etc. have been created for our Lord’s sake only. The reference to the “thumb” is made however, at all places, to the “head” of the “thumb”!

In this way, the “origination” and the manifestation of our Lord’s “celestial” divine form is described. With a view to describe this divine form, from the point of view of “Jnana”, and also to explain the “form”, as being our Lord’s only (Bhagavatwam), it is said, that this “divine form” was not under the control of the factor of “time” etc. i.e. our Lord’s “form” is very “subtle”. Through the following verse, the “gross” (physical) form of our Lord’s “subtle” form, is being spoken.

तस्याऽभिपश्यतः स्वस्थः क्षणेन किल भारतः॥

गजमात्रं प्रववृधे तदद्भुतमभून्महत्॥२०॥

VERSE 20 Meaning: “Oh, scion of the Bharata clan! When Lord Brahma was seeing, the Lord in the form of a child “boar”, who was visible and stationed in the sky, in a thrice, became, as big as an elephant! In this way, our Lord enacted His most wonderful “Leela”!

श्रीसुबोधिनी : तस्याऽभिपश्यत इति। तस्य ब्रह्मणोऽभितः सर्वतः पश्यतः सतः। रूपान्तरग्रहणे लोके जवनिकाऽपेक्ष्यते। अत्र तु पश्यत एव

पूर्वमङ्गुलमात्रोऽपि पश्चाद्गजमात्रं जातः। तिरोभावशङ्कानिवारणार्थं स्वस्थः
 क्षणेनेत्युक्तम्। आकाशस्थितत्वान्नाऽऽवरणम्। वृद्धौ लौकिकस्य
 कालस्याऽभावान्नावरणेन तस्यैव वृद्धिः। किलेति प्रसिद्धेः, नाऽत्र प्रमाणं
 वक्तव्यमित्यर्थः। भारतेति विश्वासार्थम्। एवं माहात्म्यज्ञानपूर्वकं श्रोतृदोषं
 परिहृत्य स्थूलं रूपमाह—गजमात्रं प्रववृध इति। गजो हस्ती, तन्मात्रमिति
 षष्टिहायनरूपम्। वैष्णवशास्त्रप्रसिद्धगजो वा गजेन्द्रः। मात्रपदमनिर्द्धारणासूचकम्,
 अन्यथा द्वितीयक्षणे ततोऽपि तावन्मात्रवृद्धः स्यात्। तथा च, क्षणस्येन्द्रियार्थसंयोग
 एवोपक्षीणत्वात् क्षणेनेति वचनं व्यर्थं स्यात्। प्रकर्षेण ववृधे। प्रकर्षः
 सर्वावयवेषु यथायोग्यवृद्धिः, अत एव तदद्भुतमभूत्। यत्रैव पश्यतां
 युक्त्यस्फुरणं कार्यदर्शनं च तदेवाऽद्भुतम्। महदिति कार्यदर्शनमपि संदिग्धम्।
 न हि समुद्रः सान्तो द्रष्टुं शक्यते, तथा भगवच्छरीरमित्यर्थः॥२०॥

तदा तेषां वस्तुनिर्द्धारार्थं विमर्शो जात इत्याह—

SRI SUBODHINI: Lord Brahma was seeing on all the four sides, and he saw, that the “boar“, which was visible, without any “covering“, now, became very huge and big, in a second. The form, which was equal to a “thumb“, became as big as an elephant! — that too in a split second! There was no “covering“, as this “boar” was stationed in the sky! The Lord did not become big, like the cucumber, (in one night) or like the hatching of the egg of the ocean eagle, which lays the egg, far up in the sky, and the egg gets hatched, while falling on this earth!

“Oh, scion of the Bharata clan!“-this addressal is made to instill “faith and confidence“ in our Lord! This glory of our Lord was also told, so that the hearer can get his “blemish and defects“ removed, through the holy sacredness of this “Leela“! Now, our Lord’s “physical“ (gross) form is being explained. The Lord took the form of a big elephant, which is 60 years old! (or like “Gajendra“ of the Vaishnava literature). The word used here (Pravrudrute)

indicates, that the entire body became huge and big, simultaneously! This was the “wonderful” aspect of this “Leela” of our Lord!

Everything was seen, in a second i.e. everything happened, before Lord Brahma’s eyes! That is why, this manifestation of our Lord is termed as “wonderful” and “glorious”! Like the entire “ocean” cannot be seen fully, our Lord’s “body”, in it’s entirety, also could not be seen fully – whatever was visible was His “body” only – like in the case of the part of the “ocean”, which we are able to see!

At this time, for the correct determination of the Lord, who was present above in the sky, Lord Brahma began to think – as per the following verse.

मरीचिप्रमुखैर्विप्रैः कुमारैर्मनुना सह।

दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा॥२१॥

VERSE 21 Meaning: “Lord Brahma, on seeing the expanded divine form of the “boar”, began to discuss about this “vision”, in various ways with his son Mareechi (whom he considered, as very important) and other sages, the Sanakaadi brothers, Swayambhu Manu and other Brahmins.”

श्रीसुबोधिनी : मरीचिप्रमुखैरिति। मरीचिरेव प्रमुखो मुख्यो येषां ब्राह्मणानाम्। त्रिविधास्तत्र ब्रह्मणः पुत्राः, ब्राह्मणाः, क्षत्रियाः, कुमाराश्च। **कुमाराः** सनकादयोऽनुपनीता। अष्टमे वर्षे ह्युपनयनम्, ते तु पञ्चवर्षा भगवदस्मरणक्षणेः; तावता कालेन पञ्चवर्षाणामेव निष्पादितत्वात्, देहोपभोक्तृकालस्यैव कर्मनियामकत्वात्। विशेषेण प्रान्ति पूरयन्तीति विप्रा ब्राह्मणा एव। **मनुः** क्षत्रियः। एवं मार्गत्रयस्थितैः सर्वैः सह। **चित्रधा** विचित्रप्रकारेण। ‘सङ्ख्याया विधार्ये धा’ इत्यत्र योगविभागाच्चित्रधेति सिद्धति। **तत्सौकरं** रूपमिति। लोके निन्दितरूपत्वाद्यथा मलान्मधुकैटभादेरुत्पत्तिः, तथाऽस्यापि भवेद्द्वाराहस्या।

दैत्योऽपि वराहः श्रुतिसिद्धः, 'वराहोऽयं वाममोषः' इति श्रुतेः। 'पशूनां वा एष मन्युर्यद्वराहः' इति क्रोधावतारो वाभवेत्। एवमनेकप्रकारेण तर्कितवन्तः। तर्को नाम प्रत्यक्षतो दृष्टस्य पदार्थस्य निर्वाहिकोपपत्तिः, यस्मिन्पदार्थे कल्प्यमाने दृष्टोऽर्थ उपपद्यते। तत्र प्रकृते कोऽपि पक्षो न निर्द्धारित इति चित्रधेत्युक्तम्॥२१॥

यदा लोकवेदानुसारी तर्कः पदार्थनिर्द्धारणे अशक्तः, तदा अलौकिकप्रकारेण पदार्थमुत्प्रेक्षते—

SRI SUBODHINI: There were three types of "sons" of Lord Brahma. (1) The Brahmins. (2) The warrior class (Kshatriyaas) and (3) the Sanakaadi Kumaaraas, who were initiated, with the sacred thread. Sage Mareechi was the most important sage, among the Brahmins. Usually, the sacred thread ceremony is done, when the boy attains the age of 8. But the Sanakaadi brothers were only of 5 years — through the aggregation of "seconds", through which they had remembered our Lord (Bhagawat Smaranam)! There is another "time", which is based on the enjoyment of one's "past actions" (Karma). The Brahmins were called as "VIPRA"! Manu was a "Kshatriya". In this way, with all these three types of persons, Lord Brahma began to discuss, in various ways. They began to discuss, the form and nature of this "boar" — as usually "boars", as an animal, are not kept in great respect! Like the origin of Madhu and Kaitabha took place from faeces, perhaps, this "boar" might have also got originated, in the same way! "Boars" are also considered, as the "thieves" of the celestial wealth and materials — as per the Vedas! Moreover, the Vedas also declare, that the "anger of the animals is represented by these "boars". Lord Brahma thought, that perhaps this "boar" may be the incarnation of the "anger" of animals. The word used here is "Tarka", which means "logically and with reasons", proving the

exact nature of an object! But, none of them were able to decipher correctly, the nature of our Lord!

When Vedic and worldly discussions could not lead them to arrive at a conclusion, then, Lord Brahma decided to determine, about our Lord, in a “supernatural” way — as per the following verse.

किमेतसूकरव्याजं सत्त्वं दिव्यमवस्थितम्।

अहो बताऽऽश्चर्यमिदं नासाया मे विनिःसृतम्॥२२॥

VERSE 22 Meaning: “Lord Brahma exclaimed, “Oh! Who is the divine Lord, whom I am seeing present, in the sky, with the form of a “boar”? I am both astonished and utterly surprised, at this most wonderful “Leela” of our Lord! This divine “being” had just now got manifested from my nose!”

श्रीसुबोधिनी : किमेतदिति। सूकरइति व्याजमात्रम्; दिव्यमेवैतत्सत्त्वम्, न प्राकृतम्। दिव्यत्वं निरूपयति—अहो इत्याश्चर्यं। बतेति खेदे। तेजःप्रागल्भ्यादेः परिदृश्यमानत्वाद्दस्मदाद्यपेक्षयाऽप्यलौकिकतेजस्त्वात् किञ्चित्कारणभूतं तत्त्वमेव परं तस्य सूकररूपताऽत्याश्चर्यं हेतुः। खेदस्तु महतो विरूपत्वात्। आश्चर्यान्तरमाह—आश्चर्यमिदमिति। कालकर्मस्वभाववशेन महतोऽपि हीनभावः संभवति, तथापीदमत्याश्चर्यम्, यन्ममैव नासापुटान्निःसृतम्। न हि पुरुषात्सूकरा उत्पद्यन्ते, तत्राऽपि नासिकायाः। अनेन योनिरपि विजातीयानास्तीत्युक्तम्॥२२॥

आश्चर्यान्तरमाह—

SRI SUBODHINI: “I am certain, that this “form of a boar’ is only a “facade”! In reality our Lord is supernatural, and this divine being is “Saatwik”, in a divine way! This divine Lord, is not just “natural” or “worldly”!”

Lord Brahma emphasizes the “supernatural” nature of our Lord, by exclaiming “Aho” (oh!). The word “Bata”

expresses also "discomfort". On seeing this "divine being", Lord Brahma also realized, that there was a greater "Brilliance" in this "being", than Himself and others (Praagalbha)!. There must be some good "reason", for the brilliance and glory of this "boar" — so thought Lord Brahma! He further thought, "The nature of being a "boar", is making me utterly astonished, and I also feel some sort of "discomfort", due to the great glory of our Lord, and our inability to understand the true nature of this extraordinary divine manifestation."

Lord Brahma expresses his "wonder" once again. Usually every "being" gets declined, through the factors of "time" (Kaala), action (Karma) and nature (Swabhaava). But, "here, this divine being" has got manifested, through the hole in my nose! How can a "boar" be born, from a human "male"? — that too, from my nose?! From this, it is indicated, that this "boar" is a divine being of supernatural nature!"

The other "wonder" of Lord Brahma is being told through the next verse.

दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद् ण्डशिलोपमः।

अपि स्विद्भगवानेष यज्ञो मे खेदयन्मनः॥२३॥

VERSE 23 Meaning: "This glorious "divine being" was seen by me, only as small, as the "head of the thumb" initially! But, the same "divine being", in a split second, has become as big and huge, like the boulders of rock, which had fallen down, from a mountain! It is now certain, that, in reality, our Lord Sri Narayana,, who is the Lord of all sacrifices, is enacting His "Leela", while making my mind disturbed!"

श्रीसुबोधिनी : दृष्ट इति। अङ्गुष्ठस्य शिर उत्तमं पर्व, तावन्मात्रा

प्रमाणं यस्या दृष्ट इति। प्रथमदर्शनम्। नासाद्वारस्य तावन्मात्रत्वादुपपत्त्योक्तम्, ब्रह्मणो ज्ञानस्य कालाद्यतीन्द्रियविषयत्वाद्वा। अत एव क्षणादित्युक्तम्। ब्रह्मवाक्यत्वात् लौकिकन्यायेनाऽल्पः कालो लक्ष्यते। पर्वताच्च्युताः स्थूलाः पाषाणा गण्डशिलाः, तैरुपमीयत इति पुरुषगुरुत्वादिभिरुच्यते। अचेतनदृष्टान्तः स्वस्य खेदसूचकः। स्वस्य पर्वतत्वेन वज्रेण पक्षच्छेद इव खेदसूचकत्वात्। आश्चर्यखेदौ वा क्रमेण निरूपितौ। एवमलौकिकप्रकारेणाऽपि पदार्थं तत्कर्ममाणे निर्द्धारो न भवति। बीजमेव हि तर्केण निर्द्धारितम्, न प्रयोजनम्। न हि दिव्यस्याऽपि सत्त्वस्य प्रकृते प्रयोजनमस्ति। भूम्युद्धारार्थं भगवान् ध्यातः, अत एव स एव भूम्युद्धारार्थमेवंरूपेण प्रकट इति सम्भावना। ननु पुरुषोत्तमस्य किं लोकवेदनिन्दितरूपेण प्राकट्ये कारणमित्याशङ्क्यं, स्वखेदजनकत्वमेव कारणमुत्प्रेक्षते—मे खेदयन् मन इति। अपीति सम्भावनायाम्। स्वदिति निश्चये। पूर्वं बहवः पक्षा उत्प्रेक्षिताः, तत्रायं निर्द्धारितः पक्षः। अतो भगवान् परमेश्वर एवाऽयम्। तस्याऽनन्तरूपेषु यज्ञश्चाऽयं भवितुमर्हति, प्रकृतोपयोगित्वात्। कालमन्युरूपत्वेन दैत्यत्वं च संभाव्यते रूपेण; अन्यथा दैत्यवधो न स्यात्, मर्यादायां क्रूरैर्नैव क्रूरहननात्। इयं यज्ञरूपा भूमिर्वराहेणैव संरक्ष्यते। तत्र दैत्यानां यज्ञाधिकरणं वेदिदैत्यवधं कृत्वा यद्यानीयते, तदा देवानां पूर्णो यज्ञो भवति ब्रह्मणा हि सर्वेभ्यो यज्ञा दत्ताः साधिकरणाः, तेषां च वाममोषो वराहः। हननं तु विपक्षे सति। अतस्तादृशरूपमवश्यकर्तव्यमापतितमिति, ब्रह्माणमुपालभमान इव, यज्ञ एव वराहरूपं कृतवान्। अन्यस्य बीजप्रयोजनोपपादकत्वं न सम्भवति॥२३॥

अयमपि पक्षः कार्ये निर्व्यूढे फलतो निर्द्धारितो भविष्यतीति फलनिष्पत्तिपर्यन्तं ब्रह्मणो विचार एव जात इत्याह—

SRI SUBODHINI: The head of the thumb is the “best” part of this finger. “I had seen only the “small” form of this “divine being”, initially. In fact, the origin of manifestation of this “divine being”, is a very small hole of my nose only!” Lord Brahma’s “knowledge” was of the nature of “being beyond time” (Kaalateeta). Due to this, he had realized the divine nature of this supernatural

“being“, which had become big, very huge, in a split second! — Like the big boulders of rock, which had fallen, from the huge mountain! — with enormous dimension and weight!

This comparison to a “physical gross object“, indicates the “disturbed“ mind of Lord Brahma (remembering the old story of the mountains having “wings“, and how Lord Indra had cut their wings, with his “Vajra“ weapon).

In this way, even through supernatural “logic and reasoning“, Lord Brhma was not able to decipher, the true nature of our Lord; - except he realized, that this “divine being“ was “Satwik“, and there is a deep hidden “purpose“, in this manifestation.

Thinking like this, Lord Brahma meditated on our Lord Sri Narayana, and realized, that for the sake of redeeming this “earth“ only, the Lord has now “manifested“ in this form! But, what is the reason for our highest Lord Sri Purushothama to manifest Himself in this “form“, which is “condemned“ by the Vedas, and the world? Answering this question himself, Lord Brahma says, that the Lord must have done this, only with a view to make my mind disturbed! (ME KHEDAYAN MANAHA). He had thought of many other “reasons“ before, but in the end, he came to this conclusion only!

“OUR LORD IS “PARAMESHWARA“ — THE LORD OF THE UNIVERSE! NOW, AMONG ALL HIS “FORMS“, THIS DIVINE FORM SHOULD ONLY BE THAT OF “YAGNA“ (SACRIFICE) — especially, when this “form“ is useful for the present “task“ on hand! From the point of view of our Lord’s “form“, he symbolizes both “time“ and “anger“ — which makes us realize, that there is also a part of the “demoniac“ (Daitya) nature in

Him! "Of course, Lord Brahma thought, that our Lord must have taken this demoniac form, only with a view to destroy the demon (who had taken away this earth).
Moreover, in this "Maryaada" path (orderly – worldly), a "cruel" person can be destroyed only by another "cruel" person!

This "earth" is of the "form" of sacrifice, and this "boar" is also of the form of "sacrifice" (Yagnaroopam). Hence, only through this "form", the "earth" can be saved!
On the destruction of the "demons", the sacrifice intended to propitiate the celestial deities, will get completed.

It is said, that the "boar" (Varaaha) "steals" away the "wealth" of the sacrifice of both the celestial beings, and the demons. This "boar" is now seen, on the "side" of the celestial beings. Lord Brahma did not "destroy or kill" this "boar" as it was on the side of the "celestial beings". If it had come, on the "side" of the "demons", it would have been appropriate, to destroy the "boar"! – so thought Lord Brahma!

Thus, Lord Brahma realized, that our Lord Himself has manifested this "form", with a "purpose" – being the Lord of all "sacrifices"! "There should be no other reason, for this kind of manifestation, as the main purpose is to bring out the earth from "Rasaatala" world, and only our Lord can achieve this." (Prakaash).

Lord Brahma was, in this way, thinking, till the "task" was completed and the "result" (of saving this "earth") was attained – as per the following verse.

इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः।

भगवान्यज्ञपुरुषो जगर्जाग्नेन्द्रसंनिभः॥२४॥

VERSE 24 Meaning: "Lord Brahma was, in this

way, discussing about this event with his sons. At this time, our Lord of all sacrifices, who now looked like a huge mountain made a loud roar!"

श्रीसुबोधिनी : इतीति। सूनुभिर्मरीच्यादिभिः सह ब्रह्मणो विचारं कुर्वत एव सतः, शीघ्रं विचारान्तरानुत्पत्तये, तेषां हृदयं ज्ञात्वा भगवान् यज्ञपुरुषो जगर्ज। पूर्वं गण्डशैलसमानोऽपि पुनस्तथा वृद्ध्या मेरुसदृशो जातः। भगवानिति ऐश्वर्यादेः प्रकटितत्वात् हेत्वस्फूर्तिः। यज्ञांशे वराहरूपता, अधिष्ठातृरूपत्वे तु पुरुषत्वम्, तेनाऽर्धपुरुषो वराहः। अनेन ब्रह्माणं प्रति स्वस्य पुरुषरूपमपि प्रदर्शितमिति खेदोऽपि निराकृतप्रायः। यथा समेघः पर्वतो गर्जति, एवं भगवानेक एव गर्जतीत्यर्थः। संशब्दार्थश्चाऽयम्॥२४॥

अत एव ब्रह्मणो हर्षो जात इत्याह—

SRI SUBODHINI: This incarnation, as a "boar", was of our LORD HARI only. Hence, mitigation of sorrow and "roaring" are part of it's (His) nature! Our Lord Sri Hari, saw that Lord Brahma was "discussing", with his sons like Mareechi and others. But, they had not arrived at any conclusions i.e. they were not capable of arriving at the final determination, about our Lord's real divine nature!

Realizing the state of their heart, our Lord, as per His own nature, began to "roar" loudly! His body, in the first instance, was like a boulder of the rock of a mountain. But, now, His body had become, so huge and big, like the "Meru" mountain itself! Because, he was seen, as the Lord of all "sacrifices", , half of his body was of the "boar", and our Lord showed to Lord Brahma, his real divine nature also, as the "Primordial Purusha"! Through this, our Lord removed the "unhappiness" in the mind of Lord Brahma. Like the mountain also "roars", along with the thunder of clouds, our Lord also, now "roared", alone!

This is the purport of the syllable “Sam” used here (meaning properly, and in good measure).

Due to this reason, Lord Brahma became happy — as per the following verse.

ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान्।

स्वगर्जितेन ककुभः प्रतिस्वनयता विभुः॥२५॥

VERSE 25 Meaning: “Our Lord Sri Hari, who is omnipotent, roared in such a way, which made all the sides reverberate, with His sound! Through this “roaring”, our Lord Sri Hari made Lord Brahma and the best of Brahmins present there. very happy”

श्रीसुबोधिनी : ब्रह्माणमिति। हरिरिति तथात्वं स्वभावः। तानिति मीमांसकान्। ब्रह्माणो द्विरूपो हर्षः, तेषामेकरूप इति भिन्नतया निर्देशः। हर्षणे हेतुः— द्विजोत्तमानिति। यज्ञत्वात्तेषां हर्षः। चौर्यनिराकरणार्थं तथा गर्जनं कृतवान्, यथा सर्वत्र दिक्षु प्रतिध्वनिर्जातः। तदाह—ककुभः प्रतिस्वनयता स्वगर्जितेनेति। ननु किमित्येवं कृतवान् तत्राऽऽह—विभुरिति॥२५॥

हृष्टानां कार्यमाह—

SRI SUBODHINI: Our Lord’s holy name of “Sri Hari” is used again — to emphasize our Lord’s “nature” of redeeming the sorrow and unhappiness of His devotees. The word “Taan” (they) refers to Lord Brahma and his sons, who were discussing at that time. Lord Brahma became “happy” on two counts. (1) That, he has got help now, to undertake to do his work. (2) This divine form of “sacrifices” is Lord Sri Hari only, and due to this knowledge, he became very happy! The others viz. Sage Mareechi etc. became happy, in a different way. That is why, they are referred to “separately”. Why did they become happy? On this, it is said, that as they were the celestial form, even during this manifestation. He

“best of Brahmins“, they were keen to worship our Lord, who was of the “form of sacrifices“ (Yagnaswaroopam). That, no one else should intervene, and “steal away“ this earth, our Lord made a loud roar, which reverberated on all the sides, in a loud way! How could our Lord roar, with such a “sound“? On this, it is said, that our Lord is “Vibhu“ i.e. He is omnipotent i.e. He can do anything as per His will!

Whatever, was done by all those present there, having become happy and pleased, is being told — as per the following verse.

निशम्या ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य।

जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन्स्मा॥२६॥

VERSE 26 Meaning: “On hearing the “roar“ of Lord Sri Varaaha, who had taken this divine form, with His own “Maya“ power, and who had mitigated their sorrow, the divine sages in Janaloka, Tapoloka and Sathyaloka began to sing the “praise“ of our Lord, through the most sacred verses (Manthraas) of the three Vedas.“

श्रीसुबोधिनी : निशम्येति। घर्घरितमिति तज्जात्यनुकरणशब्दः, भाषायां गृहवाची। सर्वेषामेव गृहं संपादयिष्यामीति, गृहोपरि वा गृहम्; शरीरं गृहं चेति वा। अत एव स्वखेदक्षयिष्णु। सर्वेषां भूमावेव प्रतिष्ठा, जनादिष्वपि भूमेरेवाऽन्नसिद्धिः। संबन्धिनामुद्धारार्थं वा, अधिकारिणां खेदनिवृत्त्यर्थं वा, स्वमीमांसितस्याऽङ्गीकारेण वा। ननु पश्वनुकरणेन कथं खेदनिराकरणम्, तत्राऽऽह—मायामयसूकरस्येति। दैत्यान् व्यामोहयितुं मायया तथारूपं कृतवान्। मायामयत्वमतिवञ्चनाप्रदर्शकत्वम्, वेदे हि कर्ममार्गे अत्यन्त-भ्रमजनकत्वात्॥२६॥

SRI SUBODHINI: The word “Ghargharita“ is used to indicate, that our Lord was making a kind of noise, (roaring) which is peculiar to the “boars“! Through this

sound, it was indicated, that the Lord assured everyone, that "He will make arrangements for providing "houses" (Ghar) for everyone! — So that, they can build their own homes, and reside there peacefully! Alternately, through this "roar", the Lord is said to have assured them, that He will bless them with a "body and house". Through this "assurance" only, the sorrow of Lord Brahma was removed. After saving the "earth", the Lord will provide for everyone on this "earth" only, and he will make provisions for their food etc. on this earth! In many ways, Lord Brahma's sorrow was removed.

How can the Lord ensure the removal of sorrow, through His form, as an "animal"? On this, it is said, that this "form" of our Lord was "Maayamaya" — made through His own power of "illusion". He had taken this "form" to infatuate the demons! He had only "shown" this form. Our Lord's "form" will enter, and create great "delusion" in the minds of those, who are attached to the various "actions", as prescribed by the Vedas (i.e. the path of action or Karma Maarga only).

आलम्बने फले चैव यज्ञरूपे तथोद्गमे।

उपाख्यानेषु सर्वेषु भ्रमो वै जायते श्रुतौ ॥१॥

आधिदैविकरूपेऽपि मोहकत्वं तथा सुरे।

यथा स्वस्मिन्नीचबुद्धिःततोऽपि भगवत्युत॥२॥

सूकर इति 'घू प्रसवे' इति प्रसवकर्त्ता।

KAARIKAS 1 and 2 Meaning: "When the sacrifices are done with attachment to it's results, then, "delusion" sets in the minds of the performers, regarding the results and dependency on the sacrifices."

"When our Lord of the sacrifices, manifests Himself as the celestial form, even during this manifestation, He

creates intense infatuation, and very "special" lower type of petty intellect, in the mind of the demons.

"The meaning of the word "Sookara" is, "that which delivers" (Prasavam) — the root being "SOO — PRASAVE"!

वेदा उत्पादिताः सर्वे मुक्त्यर्थं हीनभावताम्।

धारयिष्यन्ति समलास्ततः सूकरउच्यते॥३॥

KAARIKA 3 Meaning: "All the Vedas have been manifested, for the sake of attainment of "liberation" for everyone! But, those with an uncleaned mind and bad qualities in them, will attain a lower attitude (ie birth). Hence, due to this reason, these persons also will be called as "Sookars"!"

श्रीसुबोधिनी : जनस्तपः सत्यनिवासिन इति त्रिविधा अपि सात्त्विका उक्ताः, तैरेव स लोकः प्राप्यत इति। त्रिभिः पवित्रैर्वेदत्रयेण मार्जनीयैः, पवमानादिभिर्वा। एतेषां तु कथा भगवत्प्रसिद्धयर्थम्। मननाज्ज्ञानदाढ्यम्। स्मेति लौकिकी प्रसिद्धिः।

एवं सर्वान् ज्ञापयित्वा यदर्थमवतीर्णस्तत्कृतवानित्याह—

SRI SUBODHINI: The holy persons residing in Jana, Tapa and Sathya worlds are all called as "Satwik". Only "Satwik" persons can attain these worlds. The sages, in all these three worlds, began to do the singing of "praise" of our Lord, through the most sacred "Manthraas" of the Vedas. The Leelas and stories of these great sages are told, for the sake of bringing out the glory and greatness of our Lord only! By meditating on our Lord's "Leelas", a devotee's "Jnana" becomes "firm and determined" ("Smeti" = means that this factor, is well known i.e. famous).

In this way, having made everyone "known", our Lord

began to perform the “task“, for which He had taken His incarnation — as per the following verse.

तेषां सतां वपेदवितानमूर्तिर्ब्रह्माऽवधार्यात्मगुणानुवादम्।
विनन्द्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश॥२७॥

VERSE 27 Meaning: “Our Lord symbolized, all the sacrifices, as explained in the Vedas! In other words, our Lord’s divine nature has been extensively explained by the Vedas! Our Lord became very happy on hearing the Vedic Manthraas, being chanted by the sages, in praise of Him — considering their “praise“, as being the “Vedas“ themselves! Once again, He “roared“ and for the sake of benefiting the celestials, our Lord entered into the “water“, like the king of elephants — thus enacting, His wonderful “Leela“ of the incarnation as “Varaaha“ (boar).“

श्रीसुबोधिनी : तेषामिति। तेषां स्तोत्रकर्तृणाम्। ब्रह्म वेदम्, भगवतो यज्ञस्य गुणानुवादनरूपम्। अवधार्य निश्चित्य। वेदोक्तो यज्ञवितानो मूर्तिर्यस्य, वेदविताना वा मूर्तौ यस्य। भगवतोऽनन्तरूपत्वादनन्तशाखात्वम्। सतामिति तथाकरणे ज्ञाने च हेतुः। विनन्द्य। विनन्दनमभिनन्दनम्, भूयोऽभिनन्दनं प्रत्येकम्। ब्रह्मवद्भगवानपि दैत्यादीनामप्युपकारं करिष्यतीत्याशङ्क्याऽऽह— विबुधोदयायेति। देवानामेवाऽभ्युदयो न दैत्यानामिति। ननु भगवान् सर्वसमर्थः सर्वगश्च; तत्पाताल एवाऽऽविर्भूतः कथं न भूमिमाहतवान्। तत्राऽऽह—गजेन्द्रलील इति। गजेन्द्रस्य लीलेव लीला यस्य। कथमत्र गजेन्द्रो जले प्रविष्टः क्रीडितवानिति तां क्रीडामनुकर्तुम्, गजेन्द्रस्य वा भक्तत्वख्यापनाय। स हि भगवल्लीलामेव कृतवानिति ॥२७॥

तदानीन्तनां भगवन्मूर्तिं लीलासहितां वर्णयति—उत्क्षिप्तबाल इति द्वाभ्यां स्वरूपक्रियावर्णनभेदेन। तत्र प्रथमं स्वरूपं वर्णयति—

SRI SUBODHINI: Our Lord entered into the “water“, after acknowledging (becoming pleased) the “praise“ sung by the sages, through the Vedic Manthraas

— especially, when He symbolized all the sacrifices of the Vedas, and the Vedas themselves extol the virtues, glory and greatness of our Lord only! In fact, our Lord now symbolized all the Vedas, in a detailed and extensive manner! In other words, all the Vedas were seen extensively present in our Lord's divine "form"! Our Lord's divine form is "limitless" (Anantharoopa). The Vedas also have limitless "branches".

The word "Sataam" (noble saints) indicates, that these sages were noble saints of true "Jnana", and that is why, they now sang our Lord's "praise". The word "Vinandhya" expresses "acknowledging gratefulness and greetings" (thanksgiving). Everyone was joyfully greeted, at the holy incarnation of our Lord!

Will the Lord help the demons also? This doubt is removed by telling that, "our Lord has manifested for the progress of the celestial beings only". (VIBUDHODAYAAYA). He will help only the celestials, and not the demons. OUR LORD IS OMNIPOTENT AND HE CAN ENTER OR GO ANYWHERE, AS PER HIS WILL! Then, why did He not manifest, in the "Paataala" region only, and bring out the "earth"? On this, it is said, that OUR LORD'S "LEELA" WAS LIKE THAT OF A KING ELEPHANT (GAJENDRA). At a different time, the king of elephants (Gajendra) had entered into the "water" and played. Our Lord, it seems was following His devotees' play! Our Lord desired to manifest the "Bhakthi" of His devotee Gajendra! — As Gajendra had enacted the Leela, as willed by our Lord only!

एका भगवतो लीला नानाकार्यप्रवर्तिका।

भक्तानां सर्वसौख्यार्थं लीलां चक्रे तथाविधाम् ॥१॥

KAARIKA 1 Meaning: "ONE "LEELA" OF OUR

LORD BENEFITS MANY TASKS! (I.E. CONFERS MANY TYPES OF BENEFITS) FOR THE SAKE OF BLESSING HIS DEVOTEES, WITH ALL TYPES OF HAPPINESS AND COMFORT, OUR LORD ENACTED THIS TYPE OF "LEELA"!"

The explanation of His "divine" form and "action", is made, through the next 2 verses. The "Leela" of our Lord, at this time, is also explained; in the first instance, the nature of His "divine form" (Swaroopa) is being explained.

उत्क्षिप्तबालः खचरः कठोरः सटा विधुन्वन् खरोमशत्वक्।
खुराहताभ्रः सितदंष्ट्रवीक्षाज्योतिर्बभासे भगवान्महीध्रः॥२८॥

VERSE 28 Meaning: "Our Lord had kept his tail looking upwards! He was "swirling" it, in the sky! He began to roar like the king lion, who was very dangerous! His skin had very hard hair; he was seen dispersing the clouds through his "foot". He had white teeth (front protruding ones), and his eyes were looking very illuminating! In this way, our Lord was seen as very brilliant."

श्रीसुबोधिनी : ऊर्ध्वं क्षिप्तो बालः पुच्छं येन। पुच्छं तस्य दीक्षात्मकम्, दीर्घं कृशहेतुश्च। स एव यज्ञे उच्चताहेतुरिति ज्ञापयितुम्। खचर आकाशचरः, स हि सर्वेषु यज्ञियपदार्थेषु आविष्ट इवाऽसंलग्न एव तिष्ठतीति। अनेन यज्ञः पशुषु प्रतिष्ठितः क्रियामय इति ज्ञापयितुम्(?)। बलकार्यत्वात् कठोरः कठिनो निष्ठुरात्मको मन्युरूपत्वात्। खरा रोमशा त्वग्यस्या परुषा हिंसादिजननात्, रोमशा बर्हिषो भूयस्त्वात्। त्वगुपरितनो भागः। आकृतिस्तु लोकप्रसिद्धैव तादृशी। खुरैराहतान्यभ्राणि येन। भगवतः पादचतुष्टयं स्तोमरूपं मिलितं सत् सवनद्वयात्मकं भवति। तत्रैव पशवः सोमश्च सर्वो वृष्टिकार्यरूपो हन्यते, सवनाभ्यामेव सर्वजननात् कृतं मेधैरिति। यैर्मधैर्जलं पूरितम्, तेऽवश्यं दूरीकर्तव्याः, अन्यथा तेषु पृथिवीस्थापने पृथिव्य अस्थिरता स्यात्। जलमेघयोर्मध्ये स्थापनेऽपि मेघैः प्लावनं स्यात्। खुरैरेवाहतत्वादन्यत्र स्थितास्तत्र वृष्टि

करिष्यन्तीति मेघानां न सर्वथानाशः। सिता दंष्ट्रा यस्य। वीक्षैव ज्योतिर्यस्य। पृथिव्याः स्थापनशोषणार्थं दंष्ट्रावीक्षयोः कीर्तनम्, मृत्योरतिक्रमार्थं कृपावलोकनार्थं च। अतो भूमावेव मृत्योरतिक्रमो भगवत्कृपा चेति विज्ञापितम्। बभास इति सर्वप्रमाणेन स्तुतः। महीध्र इति पृथिव्युद्धारणे सर्वोपकारकरणात् सर्वैः स्तूयमानत्वम्। सर्वे हि महीध्रा लोकप्रसिद्धाः पर्वताः, अयं तु भगवान्महीध्रः। ऐश्वर्यादिगुणयुक्तोऽपि भारं वहतीति दयालुत्वम्॥२८॥

एवं रूपं वर्णयित्वा क्रियां वर्णयति—

SRI SUBODHINI: Our “Varaaha” Lord had kept his tail looking upwards — as his “tail” symbolizes the “initiation” of the devotees to perform the sacrifices! (Yagna Deeksha Roopam). His tail was lean and long, and this symbolizes the glory of a properly conducted sacrifice! Our Lord was perhaps very interested to show this glory. That is why, he had kept the “tail” looking upwards!

Our Lord was roaming in the sky — as if, the Lord had entered into all the objects of a sacrifice!

Moreover, the task of bringing back the “earth” was a very difficult task. Hence, our Lord also became very tough and strong! His skin was very thick, and the hair were all standing up! He was seen dispersing the clouds with his “foot”. His four feet symbolized the sacrificial fire (Homa). As the “Soma” is responsible for the origin of all types of grains and food, there was no necessity for “rains” — hence there was no need for clouds either! Thus our Lord made the clouds go away. Moreover, with the presence of clouds and rain, earth after being saved, cannot be also fixed, in a firm place properly!

Our Lord, however, took care to disperse the cloud to nearby places only (i.e. did not destroy them), so that, they could pour rain elsewhere! Our Lord’s protruding teeth were white, and his eyes were seen, as very fiery

(brilliant). The praise of our Lord Sri Varaaha's teeth and vision, have been sung by these sages, for the sake of establishment of this earth! This "praise" was also rendered for crossing over "death", and to see our Lord's "vision of grace" (KRIPA DRISHTI).

FROM THIS, IT WAS MADE CLEAR, THAT ONLY ON THIS EARTH, OUR "LORD'S GRACE" CAN BE BLESSED WITH, AND THE CONQUEST OVER "DEATH", ALSO CAN BE ATTAINED!

The sages said, "Oh Lord! all the holy scriptures sing your 'praise' only (Babhaase). Through the word "Maheendra", it is indicated, that through the "saving" of this "earth", the Lord has benefited everyone! Hence, everyone participated in singing our Lord's "glory"! Due to this, though our Lord is invested with all the 6 qualities, He took upon Himself the weight of this earth – thus, in this way, He manifested His gracious compassion (Daya)!

After describing our Lord's "divine form", through the next verse, the "action" is being described.

घ्राणेन पृथ्व्याः पदवीं विजिघ्रन् क्रोडापदेशः स्वयमध्वराङ्गः।
करालदंष्ट्रोऽप्यकरालदृग्भ्यामुद्वीक्ष्य विप्रान्गृणतोऽविशत्कम्॥२९॥

VERSE 29 Meaning: "Our Lord's "parts" (limbs) are the sacrifices! The Lord has taken this form of being a "boar", only for the sake of His Leela and "show"! Hence, the Lord, following the natural behavior of a "boar", began to "smell" for this earth, through His "nose" (acting brilliantly in this way). i.e. He was eager to find out, as to the way, through which, this "earth" has been abducted! Though, our Lord had very dangerous and fearsome white protruding teeth, He saw the Brah-

mins, who were singing His "praise" with cool and loving "eyes". He then entered into the "water"! "

श्रीसुबोधिनी : घ्राणेनेति। पृथ्व्याः पदवीं घ्राणेन विजिघ्रन्। सा हि गन्धवती, गन्ध एव तस्या व्यावर्तकः। येन मार्गेण पृथ्वी गता, स एव मार्गस्तस्य गमने साधीयान्, तत्र हि जलं विरलम्। विशेषतो घ्राणं क्रोडापदेश इति वराहरूपलीला व्याजार्थमेव। सर्वज्ञोऽपि गृहीतावतारो देहानुसारेणैव चेष्टां करोतीति घ्राणेनैव पृथिवीमार्गज्ञानम्। क्रोडनस्य विचारात्मकस्य मीमांसाशास्त्रस्य व्यपदेशमात्रमत्र, यत्कर्मप्राधान्यमिति देवताया एव प्राधान्यात् तामेवोपपादयत—स्वयमध्वराङ्ग इति। अध्वरा अङ्गानि यस्य, सर्वयज्ञात्मक इत्यर्थः। अध्वनि रवो यस्येत्यध्वरः, सर्वत्रैव मार्गे अस्यैव शब्दः। न हि यज्ञव्यतिरेकेण कश्चिन्मार्गोऽस्ति, अन्ये खण्डिताः। तादृशानामप्यप्रामाण्यार्थमङ्गपदम्। यद्यप्ययं पशूनां घातकत्वेन प्रसिद्धः, तथाप्यग्रे ज्ञानप्रद इति सर्वोपास्य इति ज्ञापयितुमाह—करालदंष्ट्रोऽप्यकरालदृग्भ्यामिति। विप्रानुद्वीक्ष्येति। सर्वेषां हि सर्वथा हितकर्तृषु भगवतो ज्ञानं कृपा चेति। गृणत इति ज्ञानकृपयोर्भक्तिर्हेतुरित्युक्तम्। कं जलमाविशत्। भक्तान् ज्ञानसंपन्नान् कृत्वा अन्येषामुद्धारार्थं स्वयं सुख इव जले प्रविष्टः॥२९॥

मध्ये जलस्य सापराधत्वात् दण्डं कृतवानित्याह—

SRI SUBODHINI: Our Lord was eager, now, to find out the place, where mother earth was situated. He used His "nose", to smell out the presence of this earth. For this sake, He entered into the "water". He was using his power of "smelling"; as the main quality of this earth is "odor" or fragrance. Through this fragrance, the Lord desired to know the path, through which mother earth had traveled downwards! — and he could easily spot her! In this way, the Lord enacted His incarnation, as the "boar" to immaculate perfection — as all "boars" will do!

In reality, our Lord is omniscient (knowing everything). But, as He had taken an "incarnation" (Avataaram)

as a "boar", He had to "act" as per the "body", and it's nature, which He has adopted! Hence, like a "boar", our Lord indulged in all "actions", and He began to "smell", through His "nose", to find out, as to where this "earth" was! Only through "smelling", He could find out the way of this earth's journey downwards into Paataala! (as a "boar").

Of course, our Lord was only putting on a "facade" of searching for this "earth" — as a "Leela" and play! Our Lord was of the form of all "sacrifices" (i.e. all His "parts" are of the form of sacrifice) and through the reference to the "sacrifices" being our Lord's "parts", (Angha) it is emphasized again, that there is no other way to progress, except through the path of sacrifices!

Though as a "boar", our Lord was capable of destroying other animals, He continued to be the "giver of Jnana" to everyone! He, thus, became worthy of being worshipped and served. That is why, it is stated here, that despite very fearsome protruding teeth, our Lord saw with cool and loving eyes, the Brahmins and sages, who were singing His "praise". Later, he entered into the "water".

ONLY OUR LORD'S "JNANA" AND "GRACE" (KRIPA) ALWAYS BENEFITS EVERYONE IN EVERYWAY! FROM THIS, IT IS FURTHER SAID THAT THE WAY TO ATTAIN OUR LORD'S "JNANA" (WISDOM) AND "GRACE" IS "PURE LOVE" (BHAKTHI) FOR HIM ONLY!

Our Lord Sri Varaaha, now, blessed all His devotees with "Jnana", and for the sake of redemption of all others, entered into the "water" of dissolution, as He considered this "water", as being pleasant and comfortable!

As this "water" was an "offender", our Lord "punished" the same — as per the next verse.

स वज्रकूटाङ्गनिपातवेगविशीर्णकुक्षिः स्तनयन्नुदन्वान्।
उत्सृष्टदीर्घोर्मिभुजैरिवाऽऽर्तश्चक्रोश यज्ञेश्वर पाहि मेति॥३०॥

VERSE 30 Meaning: "On the falling, into water, of our Lord's various "parts", (limbs) which were so strong and tough, like the Vajra weapons, (falling from the sky), it appeared as though the "stomach" of this ocean had been shattered! This ocean began to feel the pain and attained great sorrow! It began to throw up it's hands, through it's long waves, turning them upwards in great agony, and pain! It made also resounding noise, and it looked, as though, the ocean was crying out loudly, "Oh Lord of the sacrifices! Please protect and save me!"

श्रीसुबोधिनी : स वज्रेति। यस्मिन् जले भगवानाविष्टः, येन च पृथिवी मज्जिता, स उदन्वान्। वज्रकूटवत् वज्रसमूहवदतिकठिनं यत् जाज्वल्यमानमङ्गम्। न हि वज्रातिरिक्तस्य तेजो जले तिष्ठत्यधिकं वा जायते। स हि मेघान् जलं त्याजयति। तादृशाः सर्वे यद्येकत्र भवन्ति तदा समुद्रादपि जलं त्याजयन्ति। ते पुनः कपटेन चेदागच्छेयुः, स्वरूपमेव नाशयेयुः। तद्रूपश्चाऽयं भगवान्। तादृशाऽङ्गस्य यो निपातः। वज्रपात एव न कोऽपि जीवति, तत्राऽपि समूहः, तत्रापि कापट्यम्, तत्रापि तदङ्गमेव यस्य। तस्याऽपि पातोऽनवधानदशायामुपरिपतनम्। पतनेऽपि महान् वेगः, यथा बाणे भित्त्वा गच्छति। तेन कृत्वा विशीर्णा कुक्षिर्यस्य। अनेन कुक्षेः कुक्षिर्निवार्यते, अन्यथा स्वकुक्षिरेव न पूर्येत। उदन्वानिति जलवत्त्वं तत्कुक्षावेव तिष्ठति, अतः कुक्षिभङ्गे नातः परं जलवृद्धिरिति सूचितम्। तथात्वं जातमिति ज्ञापयितुं तत्कार्यमाह—उत्सृष्टेति। उद्ध्वंसृष्टाः प्रसारिता दीर्घा ऊर्मय एव भुजाः, तैरुपलक्षितः। आर्तं इवेति पातेऽप्यानन्दमयः पततीति स्त्रीभुजबन्धनवत् सुखमेव भवतीत्यार्तं इवेत्युक्तम्। सर्वजलशोषे स्वरूपमेव नश्यति, कुक्षिविदारे वृद्ध्यभावः।

तदा वर्षाशोषणाभ्यां समता भवति, तदकरणे भूमेः स्थापनमेव न भवेत्। चुक्रोशेति स्पष्टमेव। तस्मिन् देवतारूपे समुद्रे दैत्यानामाधारभूते दण्ड उचित एव। तथापि देवतात्वात् सर्वदेवताभोजकं भगवन्तं प्रार्थयते—यज्ञेश्वर पाहि मेति। समुद्रस्याऽपि देवतात्वम्, 'समुद्राय स्वाहा' इति 'समुद्रियाभ्यः स्वाहा' इति श्रुतेः। यज्ञेश्वरेतिसंबोधनं स्वसंबन्धज्ञापनार्थम्। दैत्यानां हननेऽपि मां पालयेति॥३०॥

एवं समुद्रदण्डनं कृत्वा, पुनर्यथा मज्जनं न करोति तथा शिक्षां दत्त्वा, स्वयं भूम्युद्धारार्थं प्रवृत्त इत्याह—

SRI SUBODHINI: It was a big ocean, into which our Lord had entered, and wherein the earth had been hidden (sunk). Our Lord's "falling" into this water, from the sky, made the ocean attain severe pain, as His parts (limbs) were like the tough and strong "Vajra" weapons! He entered into this water, so suddenly (without notice) like a group of "Vajra" weapons! Only the "Vajra" weapon can keep, in tact, the "fire" generated by it, inside "water". In fact, this group of Vajra weapons had the power to dry up the entire ocean!

Now, our Lord had taken this form of having "parts and limbs" of the "Vajra weapon", and this sudden and forceful falling into the water, made the ocean feel great pain — as though it's "stomach" was "torn open". It is said, that the "oceans" represent the "stomach" of our Lord. Hence, it is not normal, that one "stomach" will destroy another "stomach". But, what is said here is, that the ocean felt, as though, it's stomach was "torn open"!

The purpose of shattering the "stomach" of the ocean, was to see, that there is no increase in the "waters" of the ocean! — as constant increase in her "water quantity" will destabilize the "earth", when it is reestablished by the Lord!

The ocean showed up huge waves — resembling it's hands! — showing her sorrow and pain! (Aarta Yiva). Our Lord ensured that, while shattering it's stomach, there was no complete drying up of the ocean either. This, he ensured, through the falling down of water from the waves, when they came down, after being raised!

Our Lord made this entry, so forcibly, and made a loud noise (Chakrosa). Why? This ocean, though "celestial" in nature, had now given refuge to the demons. Due to this, it was necessary to punish the ocean. But, the ocean, being a celestial deity, began to pray to our Lord, "Oh Lord of all sacrifices! Please save and protect me! You are the Lord of the Universe! Please save me!"

The Vedas have declared, that the "ocean" is a celestial deity, and there are holy Manthraas, expounding the "oblations" to be offered to the celestial deity of oceans! The calling out of our Lord as "Lord of all sacrifices" (Yagneswara) is to emphasize the celestial relationship, which the "ocean" had, with our Lord! The ocean said, "Oh Lord! please save me, only after destroying the demons."

In this way, our Lord gave due punishment to the ocean, and instructed it, not to allow the earth to be drowned. Now, our gracious Lord Sri Hari, began to put efforts to bring back the earth — as per the following verse.

खुरैः क्षुरप्रैर्दयंस्तदाप उत्पारपारं त्रिपरू रसायाम्।

ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत्॥३१॥

VERSE 31 Meaning: "Our Lord Sri Varaahamurti, using his feet, which were like very sharp arrows, cut across the waters of the vast unfathomable ocean, and

reached to the other side of this impassable ocean! There, in the "Raasatala" region, our Lord saw mother earth, who is the refuge of all the beings, in this world! Our Lord Sri Hari, towards the end of the last 'aeon' (Kalpa) had merged the earth, on His own, into His "stomach" when He had decided to sleep!"

श्रीसुबोधिनी : खुरैः क्षुरप्रैरिति। तीक्ष्णैः खुरैस्तदापो दरयन् विदारयन् उद्धतः पारो यस्य, तस्याऽपि पारो यथा भवति तथा। त्रिपरुर्यज्ञवराहः। त्रीणि पर्वाणि यस्य। पादद्वयं द्वयमेकैकं पर्व, मुखं चैकम्; तथैव सोमस्य प्रवृत्तेः। 'पद्भ्यां द्वे सवने समगृणान्मुखेनैकम्' इति श्रुतेः। 'द्वौ स्तोमौ प्रातः सवनं वहतः' इत्यादि श्रुत्या प्रातःसवनस्य द्विरूपत्वम्। मुखमपि द्विरूपमोष्ठाभ्याम्। रसायां स्थितां गां ददर्श। ततस्तामुद्धृतवानिति वदंस्तत्र हेतुमाह—तत्र सुषुप्सुरग्र इति। तत्र पृथिव्यामवकृतायाम्। पृथिव्यधिष्ठातृदेवता भगवतः शय्या भवतीति। भार्या तु सिद्धैवा। अग्रे उद्धारानन्तरम्। भूमिमुद्धृत्य तस्मिन् शयनं करिष्यामीति प्रलये भगवान् शेषे शयनं कृतवान्। सृष्टौ पुनः सर्वेषु पुरेषु शयनं करोतीति, पुरुषशब्दव्युत्पत्तेः, सर्वपुरनिर्माणार्थं भूमिमुद्धरिष्यतीत्यर्थः। ननु भूमिः किमिति बहूनि शरीराणि करिष्यतीत्याशङ्क्याऽऽह—यां जीवधानीमिति। या पृथिवी सर्वेषां जीवानामाधारभूता, सा हि सर्वेषां देहान् संपादयति। अतः स्वयमभ्यधत्त, तदुद्धारे सर्व एव जीवा उद्धृता एव भवन्तीति॥३१॥

एवं तां गृहीत्वा निर्गच्छन्तमनुवर्णयति—

SRI SUBODHINI: Our Lord had very sharp feet, and through these, He tore through the waters of the vast impassable ocean. Each of his "foot" consisted of one "Parva", and in this way, he had three "Parvaas"! His "face" was also one "Parva". The Vedas say, that the Lord had accepted the two "oblations", through his feet, and one "oblation" through his face! Here also, the same "Leela" of the "Soma" sacrifice was performed by our Lord (as it was done earlier). The Vedas further say that,

“The sacrifice done in the morning has two forms“. Here, our Lord had the face with two lips (upper/lower), and in this way, his face had two forms or parts. Thus, our Lord fulfilled all the features of the Vedic references, in His incarnation. That is why, He is hailed as the symbol of the Vedic sacrifices!

Our Lord saw mother earth, in the Raasatala region. Our Lord redeemed her, from there. He, in the first instance, made her without any “change“ (Vikaara), so that she could become His “bed“ – as mother earth is considered as our Lord’s “wife“ only! During the period of dissolution, our Lord sleeps on the Aadisesha serpent. Now, after saving mother earth, our Lord will sleep on the “presiding deity“ of mother earth! After creation, our Lord “sleeps“, in all the “bodies“. The word “Purusha“ means “the Lord who is residing in the “Pura“ (city = body). In fact, this earth was saved, with a view to create all the “bodies“, so that He can reside in them and sleep!

What is the nature of this earth? This earth is the “basis and refuge“ of all “Jeevas“ (beings). It is mother earth only, who creates all the bodies and sustains them! Hence, by redeeming mother earth, all other “Jeevas“ can also be “redeemed“ by our Lord! (i.e. they get an opportunity to attain liberation and devotion). **OUR LORD, DUE TO THIS REASON ONLY, OUT OF HIS GRACE, SAVED THIS EARTH!**

As per the following verse, our Lord’s “bringing out“ of the earth is being described.

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां समुत्थितं संरुच्ये रसायाः।

तत्राऽदिदैत्यं गदया पतन्तं सुनाभसंदीपिततीव्रमन्युः॥३२॥

जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगेराडिवाऽम्भसि।

तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन्॥३३॥

VERSES 32 and 33 Meaning: “Our Lord brought out the earth, which was sunk fully inside this ocean, through His protruding teeth. He stood there in the Rasaatala world only, and was seen as very brilliant and illumined. On seeing such a Lord, with a view to put obstructions on His path, the great demon-warrior Hiranyaaksha attacked the Lord with his mace, inside the “water“ of the ocean only! Due to this, our Lord’s anger became very sharp like His own “Discus“ (Sudarsana). Our Lord, as a “Leela“ destroyed this demon like a lion kills an elephant! Like an elephant, due to it’s tearing of other animals, gets smeared all over, through the blood and dirt of the killed animal, our Lord, in His neck and face, was now seen, along with His entire “body“ like an elephant, which has come back, after hitting against a mountain of red mud!”

श्रीसुबोधिनी : स्वदंष्ट्रयेति। दैत्यानामतिबलत्वाद्भूमेरानयन-प्रतिबन्धमाशङ्क्य स्वदंष्ट्रयेत्युक्तम्। न हि यमगृहीतः केनचिन्मोचयितुं शक्यते, तत्राप्याधिदैविकयमेन, अन्यथा तद्रक्षकास्तत्र विघ्नं कुर्युः। दंष्ट्रायां एकत्वं महत्त्वख्यापनाय। उद्धृत्येति वचने नीयमानायाः पृथिव्या देवता संबन्धकरणख्यापनार्थम्। नितरां मग्नामिति भूमेः सहजासुरत्वं निराकृतम्। निराधारज्ञस्याऽधस्तादितिः, उपरिगतिरपि पक्षिणामिव संभवति, न तूत्थानम्, तत्रापि स भारः। अतस्तां गृहीत्वा सम्यगुत्थितः सम्यक् रुरुचे। समिति चोरुरूपेण समागतोऽपि भाराक्रान्तो न रोचते। भूम्या सह स्त्रियेवाऽन्तः संतोषेण, बहिः शोभया च, रोचनं संशब्दार्थः। तत्रापि रसाया उत्थितो लोके न रोचते, अयं तु रसातलात्। अनेन पञ्चखण्डा पृथिव्युद्धृतेति ज्ञापितम् स्वदंष्ट्रापदद्वयेन आध्यात्मिकाधिभौतिकयोर्दैत्ययो-र्निराकरणमुक्तम्। आधिदैविकस्य निराकरणमाह-तत्राऽऽदिदैत्यमिति। आदित्वमाधिदैविकत्वेन। आदौ वा दैत्यत्वं प्राप्तम्। गदया पतन्तमिति शूरत्वं भगवदीयत्वमतिप्रतिबन्धकत्वं च सूचितम्। सुनाभेन सुदर्शनेन संदीपितस्तीव्रो मन्युर्यस्या। सुदर्शनेन मन्युजननं गदादीनां प्रतिघातसूचकम्।

गदादीन्यस्त्राणि तद्युद्धे प्रतिहतानि। पश्चाद्दृहीतं सुदर्शनं विचारयति—यद्यक्रोधेन भगवान्मां क्षिपेत्, तदा गदादिरिवाऽहमपि व्यर्थः स्याम्; अतो भगवतः क्रोध उत्पादनीय इति तदीया ब्रह्मद्रोहादयः भगवते स्मारिताः; तदा क्रोधेन सुदर्शनं प्रक्षिप्तवानिति सम्यग्दीपनं फलपर्यवसायि। तीव्रत्वं फले विलम्बाभावाय। अत एव * जघान। क्रोधेन हननात् पुनरुत्पत्तिः। ननु दोषगुणयोर्विद्यमानत्वात् कथमेकान्ततो वध एव कृत इत्याशङ्क्याऽऽह—**रुन्धानमिति**। स हि गतिप्रतिबन्धको न भवेद्यदि, तदा न हतोऽपि स्यात्। प्रतिबन्धकत्वादवश्यं हत इत्यर्थः। नन्वचिन्त्यशक्तिर्भगवांस्तत्र तिरोहितो भवेत्, तं वा वञ्चयेत्; हननमेव कुतः कृतवानित्याशङ्क्याऽऽह—**असह्यविक्रममिति**। न सह्यो विक्रमः पराक्रमो यस्य। ननु तथाप्यपराधान्तरे मारणीयः, न तु स्वापराधे, **‘वधानुकल्पः स्वद्रोहः’** इति भगवच्छास्त्रात्। तत्राऽऽह—**स इति**। स दैत्यवधार्थमेव वराहरूपं गृहीतवान्, अन्यथा क्रियान्तरेणेच्छया वा भूमिं जलोपरि स्थापयेत्। ननु कल्पान्तरव्यवस्थयेव भूमिमन्यत्र स्थापयित्वा पश्चान्मारयेदित्याशङ्क्याऽऽह—**लीलयेति**। ननु पूर्वभक्तिमेव तस्योररीकृत्य, तं भक्तं विधाय, कृतार्थमेव कथं न कृतवान्? सर्वसमर्थत्वात्; इत्याशङ्क्योभयोस्तादृशरूपग्रहणं संवृतं वध्यघातकभावापन्नम्, अतो हतवानित्याह दृष्टान्तेन—**इभं मृगराडिवेति**। अनेन शाश्वतिको विरोधः सूचितः। दृष्टान्तेन प्राप्तं भक्षणदोषं परिहरति—**अम्भसीति**। उभावपि स्थलचरौ; जले मारणं स्वरक्षार्थमेव, न भक्षणार्थमिति लोके तदपि प्रदर्शितमित्याह—**तद्रक्तपङ्काङ्कितगण्डतुण्ड इति**। अनेन स बलादग्रे समागम्य भूमिं धृतवानिति लक्ष्यते, अन्यथा तदुदरं न विदारयेत्। अत एव कल्पान्तरे विदारणं नोक्तम्। तस्य हिरण्याक्षस्योदरभेदेन यद्रक्तं स्नुतम्, तदेव किञ्चित्कालं स्थितं पङ्कप्राय जातम्; तेन अङ्कितं गण्डपर्यन्तं तुण्डं यस्य। तस्योदरे बहुदूरे मुखं गतम्, यथाऽन्तर्गतं तस्य जीवतत्त्वं स्वमुखे समायाति, अन्यथा भगवतो भगवदीयानां च द्रोहेण तस्य नरकपातः स्यात्, नीचयोनिर्वा भवेत्। अतो भगवांस्तं स्वस्मिन्नेव स्थापितवान्। इममर्थं दृष्टान्तेन स्पष्टयति—**यथा गजेन्द्र इति**। स हि कमलादीनां कन्दमात्मसात्करोति। इन्द्रपदं दूरेऽपि विद्यमानं मूलं

सप्ररोहमुत्पाटयतीति ज्ञापयति। जगतीमिति। यस्यां पृथिव्यां। जङ्गमदेहा जायन्ते, तादृशपृथ्वीभेदनेन स्वाभिलषितस्वजातीयदेहोत्पादकपृथिव्यवयव-सहितकन्दं भक्षयति। एतत्परिज्ञानार्थमपीन्द्रपदम्। एवं भगवानपि हिरण्याक्षस्य जीवम्, तदिन्द्रियवर्गम्, तस्याग्रिमदेहोत्पादकावयवसहितं विद्यमानदेहसंबन्धिनं दूरीकृत्य, आत्मसात् कृतवानित्यर्थः। इतरनिराकरण-पूर्वकस्वग्रहणमेव विशेषभेदनम्॥३२॥३३॥

एवं दैत्यानां त्रिविधानामपि निराकरणमुक्त्वा भूम्युद्धारमुपसंहरति—

SRI SUBODHINI: Our Lord Sri Varaaha, now saved this earth, through His protruding teeth! The demons are very powerful, and they could always put obstructions on our Lord's way! Our Sri Mahaprabhuji says here, that "a person or an object, taken away by Lord Yama (death) can never be rescued." If our Lord had not brought this earth, holding her between His protruding teeth, then the demons would have created difficulties, in bringing her back! Our Lord's great 'glory' is reemphasized, by saying, that He used only one protruding tooth! Our Lord, realizing the celestial nature of mother earth, brought her in this gentle manner, especially when there was no trace of "demoniac" nature in her!

Those, who have no basis or refuge always remain "low". "Beings", such as birds could even fly in the sky — but, they are unable to stand on their legs! — especially, when the weight of the body is much! But, our Lord Varaaha, holding the "earth" high, was seen "standing", with great brilliance and illumination! Our Lord was with His wife viz. the earth. He was happy in His heart, and this happiness manifested outside, as "brilliance" (Sobha). The Lord had now brought this earth, from the region of "Rasaatala" which was 5 continents away (i.e. down)!

Through the words "Swa" (his own) and "Damsthra"

(teeth), our Lord removed the demons of the mental and physical nature. Now, through the word "Aadi", the celestial demons were also destroyed. Here, reference is made to the "mace" of the demon Hiranyaaksha, with a view to indicate his valor, and being "belonging to our Lord" (as he was the gatekeeper at Sri Vaikuntam) as also his "obstructionist" tactics)!

Through the "Sudarsana" discus of our Lord, the anger of the demons got increased, especially when his own weapon of mace etc. had become useless, as against the "discus" of our Lord. Our Sri Mahaprabhuji says here, that the Sudarsana discus also thought, that if the Lord were to aim His discuss, without anger on His enemies,, then "even I will become useless, like the uselessness of the mace and other weapons of these demons"! Hence, the "discus" thought that, he should originate intense anger in our Lord. For this sake, the "discus" made the Lord remember all the criminal actions done by the demons, such as violence and hatred against Brahmins, and noble saints. In this way, our Lord got intense anger, and He aimed through this anger, the discus weapon at the demons, who got destroyed. This demon will take another birth, as he was killed by our Lord, in anger!

The demon Hiranyaaksha had also some virtues in him, along with his blemish! Then, why was he totally destroyed by our Lord? On this, it is said, that our Lord destroyed him, as he had obstructed our Lord's path (Rundhaanam). Our Lord would not have destroyed this demon, if he had not obstructed, our Lord's "path"!

Our Lord has unthinkable limitless powers and instead of killing the demons, He could have got disappeared, or got "hidden"? Even then, why did the Lord kill this

demon? This is answered by telling, that our Lord cannot tolerate the valor and power of others, who are "demoniac" by nature. Our holy scriptures say, that a person, who has done an offence should not be killed — but, he should be given, some other lesser punishment. If ever, the offender repeats the crime, then, he may be killed. On this, it is very specifically mentioned that, our Lord had taken this incarnation as the "boar", only with a view to destroy this demon Hiranyaaksha. If this was not so, He could have brought back the earth, in some other way, and reestablished her! He could have also, as He did during a different "aeon" (Kalpa), in the first instance, establish the earth somewhere else, and then return to kill the demon! For all these queries, comments and doubts, the "one and only" answer is, that our Lord did ALL THIS, AS HIS "LEELA" (PLAY) ONLY!

Another question can arise here. Our Lord is omnipotent. Hiranyaaksha was a devotee of our Lord earlier. Our Lord could have remembered this "Bhakthi" of Hiranyaaksha, and made him attain His holy feet (i.e. make him get fulfilled)! On this, it is said, that both our Lord and the demon (Vijaya — the gatekeeper of Sri Vaikuntam) had taken these two forms now — one, as the destroyer, and the other as the "destroyed" one! The Lord had decided to enact this "Leela" of destroying the lion by a wild elephant! The word "Ambhasi" emphasizes that, though both of them were "residents" on the ground, the demon was not killed in "water". It is further said here, that through the blood etc. of the demon, both the neck and face of our Lord had got "reddened"! Our Lord tore open the stomach of demon Hiranyaaksha, and blood began to ooze out of his body. This blood became "slushy", after some time, and this slushy blood, got

smeared on the face and neck of our Lord! — as our Lord's face had gone into his stomach, deeper!

Perhaps, the Lord desired, that He should reclaim the principle of "Jeevahood" of this demon, through His mouth! If the Lord had not done this, Hiranyaaksha would have gone to "hell", due to his various crimes, done against the Brahmins, and the devotees of our Lord. Alternately, he would have had to pass through, a much lower category birth, in his next life! HENCE, OUR LORD BLESSED HIM, WITH HIS "GRACE", BY TAKING HIM BACK INTO HIMSELF!

This beautiful meaning and gracious action of our Lord is being explained through an example. Like the king of elephants, GAJENDRA, in the olden days! This haughty elephant used to roam in the forest, as the king of all animals, and used to pluck all the lotus flowers from the lakes and rivers. He was called as "Indra", as he was the unquestioned ruler of his territory! Our Lord now absorbed (all) within Himself the "Jeeva" and the "senses" of demon Hiranyaaksha, like Gajendra used to pluck away the roots of this earth and eat it! Our Lord made the demon attain "oneness" with Himself. Our Lord, in this process, removed all unrelated factors from the demon, and made His own relationship with the demon, "firm and stable"! This, He did by Himself!

In this way, after destroying the demon, through the physical, mental and the celestial ways, the conclusion of the episode relating to the resuscitation of "earth" is being done.

तमालनीलं सितदन्तकोट्या क्षमामुत्क्षिपन्तं गजलीलयाऽङ्ग ! ।
प्राज्ञाय बद्धाञ्जलयोऽनुवाकैर्विरिञ्चिमुख्या उपतस्थुरीशम्॥३४॥

VERSE 34 Meaning: “Oh, my son! Like the king of elephants, wears the lotus flower in his tusk, in the same way, our Lord carried this earth, on the edge of His protruding tooth, and came out of the water! Our Lord looked now with the blue color of the Tamala tree! On seeing our Lord Varaaha, in this way, Lord Brahma, and sages like Mareechi got determined that **THIS IS OUR LORD SRI HARI ONLY!** All of them, then, folded their hands in deep respect, and began to sing the praise of our Lord, with the Vedic chanting!”

श्रीसुबोधिनी : तमालेति। ईशमुपतस्थुरिति संबन्धः। तैरेवेशत्वं प्रत्यक्षतो दृष्टम्। अयं यज्ञपुरुष इति प्राज्ञाय। बद्धाञ्जलय इति यज्ञारम्भे नमस्काराञ्जलिर्विहितइति, ‘भुवनमसि’ इत्यत्र तथोक्तत्वात्। यज्ञारम्भे च प्रातरनुवाक उच्यते। प्रकृते कालस्य नियामकत्वाभावादनुवाक इत्येवोक्तम्। सर्वैः क्रियमाणानामनुवाकानां यागभेदेनाऽपि बहुत्वात् बहुवचनम्। आधिदैविकत्वाय विरिञ्चिमुख्या इति। तस्य यज्ञत्वमीशत्वं च साधयति—तमालनीलां क्ष्मां सितदन्तकोट्या उत्क्षिपन्तमिति। तमालैर्नीला, तमालवद्वा नीला। तमालास्तमोवन्नीलवृक्षाः। सृष्टावज्ञानं भयं न हेतुः। तमस्त्वज्ञानभूतम्, वनं वृक्षरूपं भयहेतुः। नीलोऽपि गुणः शृङ्गारवद्रसजनकः। त्रितययोगे सर्गो रसालो भवति। सर्गोत्पादनसामर्थ्यख्यापनाय क्षमाधर्मयोगात् क्षमेत्युच्यते। अस्याः सजीवत्वनिराकरणार्थं दन्तकोटिसंबन्धः। देहाऽविशीर्णत्वाय सितत्वम्। दंष्ट्राऽपि स्वस्य प्रियत्वज्ञापनाय दन्तत्वेनोक्ता। कोटिपदेन भगवतो माहात्म्यम्। सर्वेषामेवेशानां भूमौ स्नेहातिशयख्यापनाय सङ्ख्यावाचकपदप्रयोगः। उद्क्षेपणमुत्तोलनम्, अनेन भूमिः स्वरसान्नागतेति ज्ञापितम्। कोट्या भूमिस्पर्शनेन वेदिरिव स्फ्येनोद्धृता निरूपिता। ऐश्वर्यं स्पष्टमेव। गजलीलयेत्यनेनापि ऐश्वर्यम्, यज्ञत्वम्, भक्तकृपालुत्वं च पूर्वोक्तमुपसंहृतम्। अङ्गेति कोमलसंबोधनं परिज्ञानार्थम्॥३४॥

SRI SUBODHINI: Lord Brahma and others began to sing the “praise” of our Lord. The celestials had seen, through their own eyes, the manifestation of our Lord’s

glory and "Lordship" (Prabhutwam). They concluded, that this "boar" was our Lord Himself, who is the Lord of all sacrifices! They folded their hands, now, and stood up — as during the beginning of all "sacrifice" all persons stand up and prostrate, with folded hands! — describing the Lord of fire as "Oh Lord! You are the universe itself! — in adoration!

Before the beginning of the sacrifice, in the morning, the Vedic chanting (Anuvaaka) is done. But, now, as there was no restriction of "time" etc. all of them chanted these verses!

Our Lord, as Lord Varaaha, is celestial and Lord Brahma was the most prominent among the celestials. Our Lord's "divinity", and "of the nature of sacrifice", are being described, through the following words. The Lord was seen coming towards them, while raising the blue dust of this earth, through the corner of His protruding white teeth! His body now looked "bluish" due to this reason! "Tamala" is a tree of blue tinge, resembling the darkness, and is considered as fearsome. In the task of "creation" also, both "ignorance" (Ajnana) and "fear" (Bhayam) play their respective roles! The purport of this statement is, that the origin of creation takes place, through "ignorance", and it causes "fear"! The word "Tama" (darkness) is of the form of "ignorance". The forest generates fear, due to the darkness caused by the trees! The blue color causes "love" to get originated in the mind of all. Hence, when all these three "join" together, then the creation itself, becomes one of "Rasa" or "relish". With a view to explain the capacity of mother earth to create various beings and objects, her name has been given here, as "Kshama" (capacity — forbearance).

It is said here, that all celestial deities love this earth intensely, though mother earth had not come on her own will and desire! This earth was brought by our Lord, keeping her, on the pointed corner of His protruding teeth — thus manifesting our Lord's glory! The word "Gajaleelaya" (play or Leela like the elephant) has also shown the "opulence" (Aishwaryam) of our Lord, along with our Lord, as the Lord of all sacrifices, His grace and other virtues! "Oh son! (friend!) — this "tender" addressal, is to make him aware of the highest glory of our Lord!

द्वादशार्कसमैः श्लोकैः कर्मनिर्णय उच्यते।

ब्रह्मादीनामुत्तमत्वात् द्विविधं कर्म रूप्यते॥१॥

KAARIKA 1 Meaning: "There are 12 "suns". Hence, in the same way (i.e. like them), through 12 verses, the nature of "action" (Karma) is being determined. Lord Brahma and other sages were the "best". The way of "action" also is being determined in two ways. (1) As per "proof and evidence" (Pramaana), doing "actions", which would please our Lord. (2) Independent "actions", which directly please our Lord, who is considered as "Prameya" (worthy of being loved).

उभयोर्भगवत्त्वाय षड्भिः षड्भर्गुणास्तथा।

प्रमाणेन प्रमेयेन निर्णयो द्विविधो यतः।

तत्र प्रमाणरूपं हि षड्भिरादौ निरूप्यते॥२॥

ब्रह्मादीनां देवतात्वेऽपि यज्ञे ऋषीणामेव प्रयोजकत्वात् 'ऋषय ऊचुः' इत्याह। प्रथमतो यज्ञस्य सर्वोत्कृष्टत्वं प्रामाणिकत्वं च वदन् नमस्यति—

KAARIKA 2 Meaning: "Both the types of "actions", symbolize our Lord's divine "form" only! With a view to explain this, through 6 verses each, the virtues of these actions, are explained, in such a way, so that, the two clear

cut ways of "Pramaana" (evidence) and "Prameya" (our beloved Lord) are seen, as different, and of two kinds."

Now, through 6 verses, the "action", based on "evidence", is being described in the first instance.

Though Lord Brahma and others are celestial deities, even then, they became "sages", (Rishis) as they now took the role of being the performers of this sacrifice — as only sages can perform the "sacrifices"! Hence, in this "praise" sung on our Lord Sri Varaaha, the addressal is made, by the "sages" (RISHYA OCHUHU). The sages, prostrate to our Lord, in the first instance, while describing the "best nature", and the Lord being "the evidence" of the sacrifices.

ऋषय ऊचुः।

जितं जितं तेऽजित यज्ञभावन त्रयीं तनुं स्वां परिधुन्वते नमः।
यद्गोमर्तेषु निलिल्युरध्वरास्तस्मै नमः कारणविग्रहाय ते॥३५॥

VERSE 35 Meaning: "The sages said, "Oh Lord! who is unconquerable! Oh Lord! who is the originator of all the Vedas! It is You, Oh Lord! who has won and won again! It is always, that You are victorious! May victory be yours, at all times! You are manifested in your glorious form of the three Vedas! We are prostrating to You, Oh Lord! On the cluster of your "hair", all these "sacrifices" are established and merged! For the sake of redeeming this earth only, You have assumed this form, of being a "boar"! We are all prostrating to You again!"

श्रीसुबोधिनी : जितं जितमिति। ते जितमेव जितम्। यज्ञार्थं शत्रुहननं वेदे निरूप्यते, न केवलं शत्रुजयः हननस्य दोषजनकत्वात्। अतो यज्ञार्थं शत्रुजयात् त्वयैव जितम्। किञ्च, कालेन सर्वे जिताः। कालमुखमपि भङ्क्त्वा तद्भक्षितां पृथिवीमानीतवानसीति त्वयैव जितम्।

प्रलये कालग्रस्तान्वा उत्पादयतीति 'सर्वोऽपि सावधारणः' इति ते जितमेव जितमित्युक्तम्। कदाचित्कस्यचिज्जयादिक्रिया उत्कृष्टा बह्वर्थसाधिका च भवति काकतालीयन्यायेन। नैतावता जयनिर्द्धार इत्याशङ्क्याऽऽह-हे अजितेति। न कदाऽपि केनाऽपि जित इति। एतादृशजयस्तस्य सर्वदेत्यर्थः। यज्ञैः सर्वे पदार्था भाव्यन्ते उत्पाद्यन्ते, अयं तु यज्ञान् भावयति। अतोऽपि जयनिर्द्धारः। एवं स्तुत्वा नमन्ति-त्रयीं तनुं परिधुन्वते नम इति। 'रूपविशेषे नमनं न कर्त्तव्यम्' इति निषेधोऽत्र न घटते, अस्यैव वेदरूपत्वात्। अथर्वाङ्गिरसां मुख्यतया ब्रह्मप्रतिपादकत्वात् ब्रह्मोपयोगित्वेन त्रयीशेषत्वेऽपि ज्ञानशेषत्वमेव मन्यमानाः, प्रमाणाप्राधान्येन शास्त्रनिरूपकाः कर्मणि वेदत्रयमेव निर्द्धारितवन्तः। अतो वराहरूपत्रयीमयमेव, वेदानामपि तस्मिन् शरीरे प्रवेशस्योक्तत्वात्। तस्य च परितः कम्पनं वेदानां विक्षेपार्थम्, अन्यथा त्रय्याश्चतुर्थशेषत्वे वेदानां यज्ञे तात्पर्यं न स्यात्, तथा सति सर्वमुक्तिरेव स्यात्। परितो धूनने न हीनभावमपि, प्रमाणस्य दृढकार्याजनकत्वात् प्रापयतीति भयादपि नमनम्, सृष्टिसाधकत्वादपि। अनेन स्वार्थं वेदभ्रामणं न कारणीयमिति प्रार्थना सूचिता। ननु भवतां वेदभ्रामणे किंस्यात्? योगेन यज्ञान् दृष्ट्वा, दर्शनानुसारेण तान् विधाय, कृतार्था भविष्यन्ति भवन्त इत्याशङ्क्य, परिधूनने यज्ञदर्शनमेव न भविष्यतीत्यत्र हेतुं वदन्तो नमस्यन्ति-यदोमगर्तेष्विति। यस्य भगवतो रोमोद्गमस्थाने ये कूपाः, ते विशाला गता इत्युच्यन्ते। तेषु सर्वे यज्ञा निलीनाः स हि जलादुद्गत उपरिनिविष्टान् वेदान् विधूननेन दूरीकरिष्यतीति ज्ञात्वा स्वस्याऽपि दूरीकरणशङ्क्या श्रुत्या संबद्धा रोमगर्तेषु निलीनाः। तत्र रोमावलम्बनमस्तीति रोम्णां बहिर्दृष्ट्वा यज्ञानां चलनेन स्कन्दनदोषोऽपि न भवति। 'अस्कन्नं हि तत् यद्वर्हिषि स्कन्दति' इति श्रुतेः। अतः सर्ववेदानां यज्ञानां च कारणभूतः। उभयप्रसवकर्ता देहो यस्य, तादृशायान्यत्कर्तुमशक्ता नमनं कुर्वन्तीत्यर्थः। 'कारणसूकराय ते' इत्यपि वा पाठे तुल्योऽर्थः॥३५॥

एवं पुरुषोत्तमत्वम्, वेदयज्ञरूपताम्, स्वस्वामित्वं च निरूप्य तदुपपादयन्तोऽतज्ज्ञानं निन्दन्ति-

SRI SUBODHINI: "Oh Lord! You only have "won" and "won" at all times! Though there is "blemish" attached to "killing", the Vedas have declared, that it is not a "blemish" to destroy those, who create obstructions, for the performance of Vedic sacrifices! Not only, Oh Lord!, You have vanquished the enemy, but You have become victorious over this demon, who was creating obstructions, for the purpose of performing the "sacrifices". Though the factor of "time" (Kaala) conquers everyone, You have Oh Lord!, broken the mouth of this "time", and had saved this earth, who had been "eaten" away, by this "time"! In this way, You have secured "victory" over everything. "Time", at the time of dissolution "eats" away everything. But, Oh Lord! You originate all of these, once again!

The word "victory" (Jitam) has been used twice, to reemphasize the "truth" of all these "words", spoken by them!

Our Lord is addressed as "Oh, unconquered Lord!" (Ajita). Never have You been conquered by anyone else! You are always victorious!" Our Lord Sri Varaaha is the originator of sacrifices. Through this also, the victory of our Lord is indicated. In this way, praising our Lord, they all offer their prostrations!

"Oh Lord! You are "cleaning" your holy body consisting of the three Vedas. We are prostrating to this divine form! — especially when You symbolize all the Vedas!"

Only the three Vedas ("Rik, Yajur and Saama") are considered as important from the point of view of scriptural actions (Karma). "All these 3 vedas have entered into your body!" On all the four sides, the Lord was seen, as causing "reverberations" — only for the sake of widening

the areas of expansion of the Vedas! This was done by our Lord, so that the Vedas will continue to expound the purport of the benefits of performing the "sacrifices". Otherwise, will not everyone, get liberated? (i.e. there will not be anyone in the Universe, as everyone will get "liberated").

All the sages say, that this Lord Varaaha only is the creator of this Universe! They prostrate to our Lord once again. This is done by all the sages, seeking the "grace of our Lord" (KRIPA). They pray to our Lord, that they should not be "lost", in the Vedas! Why? The sages say, "Oh Lord! You are now "cleaning up" your body. You have your cluster of hair, and under each of the strand of hair, there is a very wide "hole" (pits) into which, there is the possibility of all these "sacrifices" may get trapped and hidden! Hence, Oh Lord! we should not be allowed to get lost, through these Vedas!"

Our Lord, as Sri Varaaha, had manifested in the "water" of dissolution. The Vedas thought (as they were perched on our Lord's head), that while cleaning the body, our Lord will also "clear away" the Vedas! Hence, the Vedas "hid" themselves, in the wide opening (holes) of the cluster of hair — thus, all the Vedas secured a firm "basis" (Aadhaar). These "hair" symbolized the sacred "Kusa" grass, and due to this, the Vedas did not get the fear of a "fall", into these holes or pits. In this way, our Lord Sri Varaaha is the symbol and cause of all the Vedas, and the sacrifices specified in them. All the sacrifices were manifested by the various "parts" of our Lord. As the sages were not competent to do any other service or worship to our Lord, they now "prostrate" to our Lord only. This meaning comes out, if we read the verse as

“Kaarana Sookaraayate” also.

In this way, our Lord as Sri Purushothama, as the Vedas, the “Yagnaas” and as the Lord of the Universe (i.e. of themselves) have been fully explained. Through the next verse, the persons, who are unable to realize this “truth”, about our Lord, are being “condemned” (pitied)!

रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम्।

छन्दांसि यस्य त्वचि बर्हिरोमस्वाज्यं दूशि त्वङ्घ्रिषु चातुर्होत्रम्॥३६॥

VERSE 36 Meaning: “Oh Lord! wicked sinners are unable to get the “Darsan” (vision) of your holy form — that your holy form’s “parts” (limbs) are the Vedic scriptures; in whose skin reside, the sacred metres like Gayatri and chantings, in whose hair, reside the holy Kusa grass; in whose eyes, reside the sacrificial ghee, in whose holy feet (4 feet), reside the four main priests of a sacrifice viz. Hota, Adhwaryoo, Udgaata, and Brahma; as also the “action” (Karma) of these 4 priests!” — these sinners are unable to realize the glory of your divine form, as they lack authority, and do not deserve to get this “vision”!

श्रीसुबोधिनी : रूपमिति। तवैतद्रूपं निश्चयेन दुष्कृतात्मनां पापसंस्कृतभूम्यवयवनिष्पादितदेहानां द्रष्टुमप्ययोग्यम्, यथा दिवाभीतस्य सूर्यरूपम्। ज्ञानभजनादिकं तु दूरे। नैतावता कर्ममार्गे काचित् क्षतिः। तत्र हेतुद्वयमाह—हे देव यदध्वरात्मकमिति। देवाः पापेभ्यस्तिरोहिता भवन्ति। धर्मश्च यज्ञः, अधर्मे न प्रकाशते। अंशान्तरं तु वराहे नास्ति, यतस्तद्रूपमध्वरात्मकमेव। एवं दुष्टदुर्ज्ञेयत्वमुक्त्वा वेदत्वमादावुपपादयन्ति—छन्दांसि यस्य त्वचीति। छन्दांसि गायत्र्यादीनि सप्त, अनन्तानि वा तानि त्वचि अन्तर्बहिर्व्याप्तायाम्। अनेन तत्र सर्ववेदनिवेशनमुक्तम्। अर्थरूपाणि वा। छन्दसामपि विनियोगात् तदाऽध्वरात्मकतैव निरूप्यते। त्रयी तु तत्रोत्पत्तिकसंबन्धयुक्ता। बर्हिरोमसु। यज्ञियाः पदार्थाः पुरुषावयवैरुत्पादिताः। तदधिष्ठातृदेवतारूपे वराहे निवेश्यन्ते तदा सदैवाभवन्तीति। रोम्णां च

बर्हिरुत्पादकत्वं वक्तव्यम्। अतो बर्हिरधिष्ठातृरोम्णां विधूननेन पतितानां कुशकाशमयबर्हिष्ठम्। आज्यं दृशि। आध्यात्मकं रूपमाज्यम्, आधिदैविकं चक्षुः। अत एव चक्षुषा आज्याभिधारणम्। चक्षुषः सत्यत्वमाज्यस्य प्रजापतित्वं च तत्त्वख्यापकम्। तुशब्दः पक्षान्तरं व्यावर्तयति। 'वसन्तो अस्यासीदाज्यम्' इति। 'सरसमहवसन्ताय प्रायच्छत्' इति श्रुतेर्वरप्राप्तमेव वसन्तादे राज्यादिरूपत्वम्। तदत्र नोपयुज्यते। अङ्घ्रिषु चरणेषु चातुर्होत्रं चतुर्होतृवर्गः॥३६॥

एवं द्रव्यत्विजां निवेशनमुक्त्वा, पात्राणां निवेशनं वराहवयवेषु सफलमाह—

SRI SUBODHINI: "Oh Lord! certainly, this divine form, with the holy "parts", which symbolize all the Vedic sacrifices, cannot be seen by the "sinners". Like a blind person cannot see the sun! Of course, attainment of "Jnana", and rendering worship and service to You, are "very far", for these persons.

The path of "action", (Karma) as prescribed by the Vedas is "blemish free", as it leads to beneficial results. But, the "sinners" are not able to "see" your divine form — as their "sins" deprive their authority, to have your "Darsan"! Moreover, as an "Yagna" (sacrifice) is a "Dharmik" (a righteous action) action, persons of "Adharmik" (unrighteous — sinners) cannot gain "entry" into this i.e. they are kept in the dark, (ignorance) about these "Dharmik" actions!

Our Lord Sri Varaaha's entire body consisted of "sacrifices" only, as our Lord is the incarnation of Lord Vishnu, who is the Lord, and the divine form of all sacrifices! Due to this, wicked sinners can never hope to get knowledge, about this divine form!

Now, all the virtues and qualities of our Lord are being described, one by one:

- (1) All the "parts" of our Lord are consisting of

the Vedas only.

(2) In His "skin", reside the holy Vedic metres like Gayatri and the 6 other "metres" (totally 7). Alternately, "limitless" metres are seen, both inside and outside, of our Lord's holy "body"! This indicates, that in this divine form, all the Vedas reside, along with their "meanings and purport" (Artharoopa). This reference to the "metres" also denote, that this divine form is symbolizing all the "sacrifices" — as all the three Vedas have got related to our Lord's "parts", (Angha), through the origination of creation of this Universe!

(3) In our Lord's "hair", reside the sacred "kusa" grass.

(4) All other ingredients necessary for the performance of "sacrifice" have been originated from the divine parts of our Lord's holy form! In fact, the presiding deities of all these objects/materials have been established in our Lord's "divine" form only! Hence, all these materials get originated, at all times, from our Lord only!

(5) The "hair" originate the sacred "Kusa" grass, used extensively during a "sacrifice"! When our Lord "cleanses" His body, then these hair fall down on the ground, and become the sacred "Kusa" grass!

(6) Our Lord's eyes have the sacrificial "Ghee" in them. Ghee is of the "mental" nature (Adhyaatmik). The "eyes" themselves are of "celestial" nature (Aadhidaivik). Hence, "Ghee"

is being kept by our Lord, in His holy eyes! Through this, the "truth" about our Lord's "eyes", and the nature of being "Prajapati", as regards the "Ghee" are explained! (i.e. their "principles"). In the "Purushasooktha", it has been said, that "our Lord's Ghee is the king of the seasons viz. the spring season" (Vasantham). It was our Lord, who had blessed this "spring" season, with such joy and bliss! But this "spring season", is not useful here!

In the 4 feet of our Lord Sri Varaaha, reside the 4 priests of a sacrifice!

In this way, after explaining, that all the ingredients of a sacrifice and the priests are all firmly established in our Lord, through the next verse, a description of the "sacrificial vessels", along with their "effects or results" is being given.

स्रुक् तुण्ड आसीत्स्रुव ईश! नासयोरिडोदरे चमसाः कर्णरन्ध्रे।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते यच्चर्वणं ते भगवन्नग्निहोत्रम्॥३७॥

VERSE 37 Meaning: "Oh Lord! In the front part of your face, there is "Sruk" (the vessel which holds the ghee, to be poured, as an oblation, into the fire); in the holes of your nose, there is "Sruva" (the vessel, in which the sacred "Soma" juice is kept); in your stomach, is "Yidda" (the vessel, in which the "food items", to be used as oblation are kept); In the holes of your ears, is "Chamas"; in your face, there is "Praasitra" (the vessel, where the portion of oblation for Lord Brahma is kept); in the food pipe of your neck is "Grahi" (vessel containing "Soma")". Oh Lord! your action of "mastication" is the holy "Agnihotra" (the fire worship)."

श्रीसुबोधिनी : स्नुक् तुण्ड इति। स्नुगिति जात्यपेक्षया एकवचनम्, जुह्वभिप्रायेण वा, तुण्डे मुखे आसीत्। स्नुव इति जात्यपेक्षया एकवचनम्। स्नुवौ, अग्निहोत्रदर्शपौर्णमासयोर्भेदेन स्नुवविधानात्। इडापात्रमुदरे। अस्य भगवतः सर्वत्र यागे, सर्वत्र तत्तत्पात्रेषु, सात्रिध्यसामर्थ्यार्थमीशेति संबोधनम्। इडाभागस्योदरप्रवेशसाम्येन आकृतिसाम्येन च उदरे इडापात्रस्य निवेशनम्। चमसाः सोमपानपात्राणि। कर्णरन्ध्र इति आधिदैविके चमसे यशः स्थापितम्। तदाध्यात्मिकपरयाख्याने प्राणत्वेन निरूपितम्, तथापि यशोरूपमिति तत्कर्णे पेयमिति कर्णरन्ध्रे चमसानां निवेशनम्। प्राशित्रं ब्रह्मपात्रम्, तदास्ये मुखविवरे। ब्रह्मभागस्य दन्तास्पर्शनेन गिलनविधानात्। ग्रसने गिलनात्मके कर्मणि जिह्वामूले वा सर्वे ग्रहाः, ऐन्द्रवाय्वादिपात्राणि। तुशब्देन पात्राणां निवृत्तिरुच्यते, वाक्यमध्ये तुशब्दस्य विद्यमानत्वात्। ग्रसनस्य क्रियारूपत्वात् ग्रहा अपि सोमा एवाऽत्र ग्राह्याः, तत्पानं वा। यस्य ते भगवतश्चर्वणक्रियैवाऽग्निहोत्रं कर्म। 'अग्निहोत्रफला वेदाः' इति सर्वेषामेव यज्ञानामग्निहोत्रानुप्रवेशात् चर्वणत्वम्॥३७॥

क्रियाणां साधिकरणानां भगवति निवेशनमाह—

SRI SUBODHINI: Our Lord has the capacity to hold in Himself, all the vessels required and used in a sacrifice and at all sacrifices, and everywhere. This capacity is indicated, through the use of the addressal of "Isa" (Oh Lord! of the Universe).

The vessel of "Yidda" is situated, in the stomach, as the "Yidda" nerve is in the stomach. Both the forms of these also resemble each other!

The vessel of 'Chamas' is used to hold "Soma" juice. The holes of the ears are considered as "celestial" in nature. In this vessel of "Chamas", our Lord's virtue of "Yash" (fame) is established. If this is explained, from the "mental" (psychic) point of view, then this vessel, is related to "vital air" (Praana). Even then, it exhibits our

Lord's virtue of "fame".

The vessel of "Brahma" viz. "Praasitra", resides in the opening of the face, as this "portion of oblation" should not be touched by the "teeth"! i.e. the entire portion has to be swallowed! At the time of this "consumption", all the celestial deities like Indra, Vayoo and others reside, in the root of the tongue.

This act of consumption of materials, which are offered, consists of imbibing the Soma juice etc. Our Lord's act of "mastication", is the sacrifice of "Agnihotra". All sacrifices, as per the Vedas, are considered, as being "present", in this action of "Agnihotra", and that is why, this particular fire worship is considered, as the act of "mastication" of our Lord!

Through the next verse, all the other "actions", involved in the performance of a "sacrifice", are explained as being "established", in our Lord only.

दीक्षानुजन्मोपसदः शिरोधरं त्वं-

प्रायणीयोदयनीयदंष्ट्रः।

जिह्वा प्रवर्ग्यस्तव शीर्षकं ऋतोः-

सभ्यावसथ्यं चितयोऽसवो हि ते॥३८॥

VERSE 38 Meaning: "Oh Lord! You take "incarnation", again and again, and this is the aspect of sacrifice of "Deeksha", (initiation — beginning) which is observed, by all performers of a sacrifice! Your neck symbolizes "Upasada" (the three sacrifices). The two jaws consists of the "Praajaneeya" (the sacrifice, which is done, after the initiation) and the "Upadaneeya" (the sacrifice, after it's conclusion i.e. the ceremony thereof); the "tongue" symbolizes the "Pravargya" (the action called "Mahaveera",

which is done before, every action of "Upaasada"); your "head" symbolizes "Sabhya" (the fire, without the oblations being poured) and the "fire" used for performing "Oupaasama" fire worship — called as "Aavasathya"; and the "Chiti" (Ishtakaachayan) is your "vital air" (Praana)."

श्रीसुबोधिनी : दीक्षानुजन्मेति। भगवान् वराह इदानीमवतीर्णः। पुनर्यजमानरूपेणाऽवतरति प्रतियज्ञम्। 'यज्ञो यजमानः' इति, 'गर्भो वा एष यदीक्षितः' इति च, 'क्रीते सोमे पूर्णतेजा जायत एव' इति च श्रुतेः। दीक्षासंस्कारो दीक्षाख्यदेवताया यजमाने स्थापनम्, तदष्ट्या क्षौरादिना च सिद्धति। उपसदो ग्रीवा, स एव शिरोधरशब्देनोच्यते शिरो बिभर्तीति व्युत्पत्त्या, 'ग्रीवा उपसदः' इति श्रुतेः। प्रायणीयोदनीये इष्टी। उपसदादौ सोमक्रयात् पूर्वं सोमान्ते च क्रियेत्युभयोरेकं द्रव्यमेका च देवता, एकं च पात्रमिति कालसंज्ञाभेदात् कर्मभेदः। ग्रहाणां मुखमध्ये स्थानात्प्रायणीयोदनीययोः पार्श्वयोः स्थानमुचितमेव। उभयोर्दृष्टत्वं दिक्परिज्ञापकत्वेन सर्वो हि मृत्युभिर्हतो दिशः परिजानाति, अन्यथा भवाटवीन्यायेन रजस्वलाक्षो दिशो न जानाति। मृत्युनैव हि दिशः परिज्ञाप्यन्ते। जिह्वा प्रवर्ग्य इति प्रवर्ग्यपात्रमेव शिरः, कर्म चाऽऽध्यात्मिकम्। आहुत्यनन्तरं या ज्वाला, सा आकृतिसाम्याज्जिह्वा स एव पुनः प्रवर्ग्यस्तव ऋतुरूपस्य शीर्षकं शिरः। एवं क्रियानिवेशनमुक्त्वा तदधिकरणनिवेशनमाह—**सभ्यावसथ्यं चितयोऽसवो हि त इति।** सभ्यावसथ्ययोरिष्टकाचयनाभावात् पृथङ्निर्देशः। शालामुखीये धिष्ण्येषु चयनं स्पष्टमेव, दर्शपूर्णमासादिष्वपि चयनविधानात्। **अग्निहोत्रे दर्शपूर्णमासयोः पशुबन्धे चातुर्मास्येषु'** इति श्रुतेः। दक्षिणाग्निप्राजहितयोरपि चयनत्वम्। शामित्रं तु प्राजहितमाहवनीया वा। निर्मन्थपक्षस्त्वनुकल्प। असवः प्राणाः। नव वै पुरुषे प्राणाः। धिष्ण्यान्यपि नव। गार्हपत्यो दशमः॥३८॥

नामधेयानां विनियोगमाह—

SRI SUBODHINI: Our Lord has now manifested as the "Lord Varaaha" (boar). He is the one, who manifests,

as the “Yajamaan” (the performer of sacrifice) for each and every “sacrifice”. The Vedas say, that on the bringing of the sacred Soma juice, each of the performers of sacrifice, attain full brilliance and blessings. The purification ceremony of “Deeksha” (initiation) is the establishment of the celestial deity of “Deeksha”, on the performer of this sacrifice!

Our Lord’s neck is “Upasada” as it holds the head! This “neck” symbolizes, both the “Prajaneeya and the Udayaneeya” sacrifices. In the beginning of the “Upasada” ceremony, before the actual bringing of “Soma”, and after the ending of the “Homa” (sacrifice) there are certain actions to be performed. For, both these actions (before and after), the materials required, the celestial deity, and the vessel used are all one and the same only! Only, the two actions are different, as per the difference in “time”, when they are performed!

The “planets” are also established in the face of our Lord, and due to this, it is appropriate, that both the “Prajaneeya” and “Udayaneeya” are kept on the two sides — as the knowledge, about the two sides, is made to be known. Hence, both of them represent the two “Jaws”.

It is said, that the factor of “death” (Mrithyu) only makes a person understand the “sides” (Disha = direction), as “death” only has this knowledge. In this way, “death” teaches a person, not to get lost, in the ocean of “births and deaths” (Bhavaatavi) by giving him the “knowledge” (Jnana) about the “sides” (the way out). Here, “life of births and deaths” is compared to a dark and dense forest, and the necessity for a person to be guided, on the correct path and route, to be taken, to escape from this forest. This guide is “death” — as it

shows the "Disha" or the "direction" towards everlasting life!

The vessel of 'Pravargya' is used to store and pour "milk", as the oblation. This action is considered, as "psychic or mental". The flame of fire, which erupts after the oblation is given, is called as the "tongue", as it resembles in it's form, to the human tongue! This same "Pravargya" is considered, as our Lord's "head".

In the above ways, all the required actions of a sacrifice are situated in the holy parts of our Lord Sri Varaaha.

Now, all the other aspects of our Lord's divine form, as symbolizing the various "actions" of a sacrifice, are being explained. Our Lord's "vital air" consists of "Aavastha and Chiti" fires, wherein no "oblation" (Homa) is offered. This "fire" is called as "Sabhya". These two "fires" are not invoked, through a regular place of sacrifice, consisting of "fire bricks".

It is said, that in the performance of the "Agnihotra, Darsa, Amaavasya and Poornima" sacrifices, or where the "animals" are tied (during the sacrifice) as also during the "Chaaturmaasya" ceremony — in all these, the Vedas specify, that a sacrificial fire, with fire bricks, has to be lit! This applies to the fires to be lit, during the performance of sacrifices of "Shalamukheeya, Dhirshnya, Dakshinaagni and Praajahitaagni" types also. Usually the "fire" is lit, only through "churning" of two twigs (Manthan).

The reference to "Asavaha" relates to "vital air" as a person has "nine vital airs". Due to this, there are 9 places, where the sacrificial fires can be lit (or placed)! The tenth place is accorded to the "Gaarhpathya" fire.

All the “names” given above are made “clear” (with reference to our Lord) — as per the following verse.

सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविभेदास्तव देहधातवः।
सत्राणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः॥३९॥

VERSE 39 Meaning: “Oh Lord! The “Soma” is your “Veeryam” (power and strength)!; your “seat” (Aasan) are the three sacrifices being done in the morning; the 7 “Daatus” (main ingredients) of your body consist of the 7 established sacrifices viz. Agnishtoma, Athyagnishtoma, Uktha, Shodasi, Vaajapeya, Atiraatra and Aaptoryaana! The joints in the body consists of all the various types of sacrifices! In this way, Oh Lord! You have become all the “Yagnaas” (without “Soma”) and “Kratu” (sacrifices done, with “Soma”). The various ceremonies connected with the sacrifices are the “nerves”, which keep all the parts of your body connected.”

श्रीसुबोधिनी : सोमस्त्विति। सोमः सोमयागः। ‘सोमेन यजेत’ इत्यत्र मत्वर्थस्याऽऽश्रयणात्, ओषधिपक्षेऽपि देवतात्वात्, सर्गजनकत्वेन रेतस्त्वम्। ग्रहाणां सोमत्वे अविकृतः सोमो रेतस्त्वेन वक्तव्यः। सवनानि त्रीणि। अवस्थितिः जाग्रत्स्वप्नसुषुप्तयः। संस्था अग्निष्टोमादयस्त्रयः, पञ्च, सप्त वा। तेषां सर्व एव विभेदाः तव देहधातवः। चर्म मांसमस्थि चेति त्रयः, त्वङ्मांसस्नाय्वस्थि मज्जेति पञ्च, सप्तपक्षे चर्मरुधिरानुप्रवेशः, चतुष्पक्षे त्रयो रुधिरं च। सर्वथा देहधातव एव सर्वे संस्थाभेदाः। सत्राण्येकाहादीनि सहस्रसमान्तानि सर्वाण्यवान्तरभेदयुक्तान्यपि शरीरस्याऽऽस्थां संयोगज्ञस्थानानि, तान्येव सन्धिशब्देनोच्यन्ते। सर्वयज्ञाः ऋतवश्च त्वमेव। यज्ञसः सप्तदश, क्रतवो द्वादशाहादयोऽश्वमेधान्ताश्चयनसहिताः। इष्टयो दर्शपूर्णमासादयः। बन्धनानि नसाः॥३९॥

एवं सर्वनिवेशनमुक्त्वा यज्ञरूपमुपसंहरन् नमस्यति—

SRI SUBODHINI: The word “Soma” refers to the

"Soma sacrifice". As our Lord, being the Lord of all celestials, creates this Universe, His power and strength are compared to this "Soma". The word "Savan" is used to indicate, the "taking out of the Soma juice" — in the morning, at noon and at the time of dusk (Sandhya) i.e. 3 times! That is why, reference has been made to three "Savans", which are our Lord's waking, dreaming and sleeping states. All the various types of sacrifices (7) are the "Daatus" (main ingredients, which make the body) of our Lord's "body". When there are 3 sacrifices, then, these main factors of the body consist of muscle, flesh and bones; when the number is 5, then skin, flesh, marrow, bones and nerves are referred to. When the number is 7 (maximum), then muscle and blood are also added to the above 5 important ingredients to the body.

All the sacrifices done — from a day, to a full year — and all their different ways and divisions are "Oh Lord! the bones and their joints in your body! All sacrifices and "Kratu" are Yourself only."

There are 17 prominent sacrifices. There are also sacrifices, which are done for 12 days. From these type of sacrifices, till the big "Aswamedha" sacrifice, there is only one main "Agni" lit (i.e. in one fire place (Vedi) only) and these sacrifices are called as "Kratu". The ceremonies connected with "Amaavaasya" (new moon) and "Pournami" (full moon) are called as "Homa" (fire worship). ALL THESE VARIOUS TYPES OF SACRIFICES, OH LORD! ARE YOUR NERVES AND MUSCLES ONLY!

In this way, after explaining, that everything is established in the holy "body" of our Lord Sri Varaaha, through the following verse. It is said.....

नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वक्रतवे क्रियात्मने।

वैराग्यभक्त्याऽऽत्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः॥४०॥

VERSE 40 Meaning: “Oh Lord! in this way, You have become, all the presiding deities of the sacred Manthraas!, sacrificial and other materials, Kratu and Kriya (all actions). We are prostrating to You, again and again! Through detachment, devotion and conquest over one’s inner mind, Oh Lord! You bless the devotee, with the realization and experience of “Jnana“ of your divine self and reality! Oh Lord! You only are the most exalted GURU — teacher of all knowledge (Vidhya). As you are the GURU of this Universe, we are prostrating to You, again and again!”

श्रीसुबोधिनी : नमो नमस्त इति। आदरे वीप्सा, स्वस्य स्वभोगस्य च तत्फलत्वात्। अस्य रूपान्तरत्वव्यावृत्त्यर्थं त इति। अखिला मन्त्रा, इषेत्वादयः, वस्वादयो देवताः, द्रव्याणि ब्रह्मादीनि। देवतोद्देशेन द्रव्यं मन्त्रेण देवतायै समर्प्यत इत्यलौकिको यागो मन्त्रदेवताद्रव्यात्मको भवति। पुरुषप्रयत्नस्तु लौकिकः, अभिनयरूपत्वात् स न यागः, प्रत्यक्षसिद्धत्वात् सर्वक्रतवे सर्वयागभेदरूपाय। क्रियात्मने। अभिनयोऽपि यागाविर्भावहेतुरिति क्रियाप्यतीन्द्रिया कैश्चिदाश्रिता, वस्तुतस्तु तत्रैवाऽन्तर्भूता मन्त्राधिकरणिका यजमानाविष्टभगवन्निष्ठा। एवं सर्वत्र क्रियारूपत्वेन स्वर्गादिसाधकत्वेन रूपेण नमस्कारं कृत्वा ब्रह्ममीमांसानुसारेण वेदार्थरूपोऽप्ययमेवेत्याह—वैराग्येति। वैराग्यं विषयवैतृष्ण्यम्। भक्तिर्भगवति श्रवणादिः, स्नेहो वा। आत्मजयोऽन्तःकरणजयः। त्रयमप्यन्तःकरणशोधकम्। अत एव तैरनुभावितं यज्ज्ञानं ब्रह्मात्मानुभवः, तद्रूपाय। विद्या उपनिषत्, वाक्यार्थज्ञानरूपा, तज्जनको गुरुः। उत्तरकाण्डे त्वेतावत्येव सामग्री षड्गुणा भगवद्रूपा। पुनर्नमनं काण्डभेदात्॥४०॥

एवं षड्भिर्भागरूपत्वं निरूप्य आधिदैविकं रूपं प्रकृतोपयोगि निरूपयति षड्भिः—

SRI SUBODHINI: As the Lord Sri Varaaha symbolized the twin factors of their "welfare and result" ("Bhoga" and "Phala"), the sages prostrated to our Lord "twice" — thus showing their deep loving respect to our Lord! The syllable "Te" (for You, Oh Lord!) reemphasizes, that this "divine form", is of our Lord only, and none else! Usually, the celestial deities are propitiated, through the chanting of sacred "Manthraas" (like "Yishetwa") through the consecrated "grains" (for "Vasus") and other rituals, which chanting the sacred "Manthraas" of the Vedas. Through these Vedic Manthraas, the "supernatural" (Aloukik) nature of the materials offered, and of the celestial deities themselves, are indicated.

The efforts of a human being is always pertaining to his own cares and anxieties (needs — Loukik) and all his actions are not regarded as a "sacrifice" (Yagna).

But, sacrifices done to propitiate the celestial deities and our Lord confer welfare on everyone. Here, the sages say, that our Lord is also "all the various types of sacrifices" (Sarvakratave) i.e. our Lord's divine form is the one, which has become these sacrifices! The sages prostrate to our Lord, chanting the holy names of our Lord, again and again. They now prostrate to our Lord, by hailing Him, as the "symbol and doer of all actions" (Kriyaatmane). All actions done, in a holy sacrifice, become "supernatural", as they are elevated beyond the "senses" (Indriyateeta). In fact, it is said, that the "doer" of sacrifices, properly consecrated and initiated through Vedic Manthraas, get the "ingress" of our Lord only — as our Lord is the Lord of all sacrifices!

In this way, the sages prostrated to our Lord, hailing Him, as the divine form of the "sacrifice" itself, and also

as the “giver“ of all results, such as the heavens etc. They say further, that OUR LORD IS ALSO OF THE FORM OF THE “TRUE MEANING“ OF THE VEDAS (VEDARTHAROOPAM). Our Sri Mahaprabhuji has explained this concept, in a very beautiful way, as follows.

- (1) Our Lord as the true “meaning“ of the Vedas confers “Vairagyam“ – the ending of desires for objects and pleasures – true “detachment“.
- (2) Bhakthi: Listening to the virtues and “Leelas“ of our Lord, and getting deep love for our Lord and to His “Leelas“.
- (3) Purity of one’s inner mind (AATMAJAYAHA): To attain this purity, so that true “Bhakthi“ to our Lord can be developed.
- (4) Through the above three steps, a devotee attains the experience of true “JNANA“ (knowledge) i.e. the experience of ‘Brahmaatma“ – the Lord as the “Absolute Brahman“ and as the “Aatma“ of everyone! The sages prostrate to our Lord by telling that, “Oh Lord! You are of this divine form of “Jnana“.
- (5) VIDHYA: (knowledge) viz. the Upanishads, which contain the “words“ and “meanings“ of the highest truth viz. our Lord.
- (6) THE GURU: Who blesses the disciple, with the above “Jnana“.

The sages now prostrate to our Lord, with all the above “praise“ (as the conferrer of all the above benefits) and also, as having all the 6 qualities (Aishwaryam) i.e. everything is the form of our Lord only (Bhagawadroopam).

In this way, after explaining through 6 verses, our

Lord's divine form and nature, as the "sacrifice" (Yagnaswaroopam), through the next verse, onwards, through 6 verses, a description of the "celestial" form of our Lord, is being done, which is connected with the topic under consideration.

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता विराजते भूधर ! भूः सभूधरा।
यथा वनान्निस्सरतो दत्ता धृता मतङ्गजेन्द्रस्य सपत्रपद्मिनी॥४१॥

VERSE 41 Meaning: "Oh Lord! This earth, which is being held by You, on the tip of your "tusk", and which is ornamented through the mountains and others, is seen by us, as brilliantly beautiful — like the lotus flower, with it's fully blown-up petals, placed on the tusk of the king elephant, coming out of a dense forest!"

श्रीसुबोधिनी : दंष्ट्राग्रकोट्येति। दंष्ट्राया अग्रम्, तस्य कोटिरेकदेशः। माहात्म्यार्थमेवमुक्तम्। ऊर्ध्वं धारणात्तथैव भवति। तादृश्याः क्रियाया असंभावितत्वमाशङ्क्य भगवन्निति संबोधयति। तत्रापि भगवत्प्रयत्न एव व्यापृत इत्याह—त्वया धृतेति। अन्यधृतायाः, तत्रापि दंष्ट्राग्रभिन्नाया अशोभामाशङ्क्याऽऽह—विराजत इति। भूधरेति संबोधनं योगस्य दर्शनान्माहात्म्यार्थम्। इतरभूधरसाम्याभावाय सभूधरेत्युक्तम्। सपर्वता भूमिर्धृतेत्यर्थः। सपर्वताभूमिर्निम्नोन्नता शोभारहितेव भवति। विशेषशोभायां हेतुमाह—यथा वनादिति। वनाज्जलात्, स्थलकमलिनीं गृहीत्वा वनादेव वा। अवनात् रक्षणाद्वा हेतोर्निःसरतो मतङ्गजेन्द्रस्य दन्तेन धृता पत्रसहिता पद्मिनी कमलिनी। भगवदर्थमुद्धृता गजेन्द्रेण कमलिनी शोभत इत्यविवादम्। तथा यज्ञार्थं यज्ञेन समुद्धृता भूमिः सर्वपुरुषार्थसाधिकेति, भर्तृसहितेति, भर्तृपूजितेति वा, ऊर्ध्वं निर्गच्छन्ती वा, कैलासशिखरे मेघवत् विराजत एव। प्राकृतवनादपि निःसरता गजेन धृता (भूमिः) शुभ्राधिकरणा, आश्चर्येण लोकैर्दृश्यमाना, चित्ररूपमध्यगतवे विराजते। आकृतिः प्रकृतेऽपि तुल्या॥४१॥

एवं भगवत्संबन्धात् भूमेः सौन्दर्यातिशयमुक्त्वा, भगवतस्तादर्थ्य-
दोषपरिहाराय तथा कृत्वा, भगवतो रूपातिशयमाह—

SRI SUBODHINI: Our Lord was seen holding mother earth on the tip of His “tusk” — though this “action” is seen as an “impossible” one (i.e. no one can do like this). But, the sages remove this “doubt”, from their mind, by addressing our Lord as “Bhagawan” (the omnipotent Lord of the Universe). “Oh Lord! You are invested fully with the 6 qualities, such as opulence (Aishwaryam) and others! Due to this, You are capable of lifting this earth, in this way, upwards!. Only, You can do this wonderful act! Oh Lord! You have “held” this earth by yourself! — that too, on the tip of your “tusk”. This “earth” is seen by us, as brilliantly beautiful (Viraaajate)!” The sages have addressed the Lord, as “Bhoodhara” (the holder of earth) to emphasize the glory of the eternal relationship of earth with our Lord! The other “holder of earth” are the mountains. Now, our Lord is seen, as holding this earth, along with the mountains and others! Moreover, though this earth, along with the small and big mountains, could be seen, as not being “beautiful” (due to it’s undulating nature of being ‘high and low’) through an example given, in the latter part of this verse, it is explained, that this “earth” was indeed seen, as very illuminated and beautiful — like the lotus flower being held in it’s tusk, along with it’s leaves, by the king elephant, emerging from a dense forest! This lotus flower is seen as “fully blown” and beautiful! IN THE SAME WAY, THIS “EARTH”, BEING HELD BY OUR LORD SRI VARAAHA, WHO IS OF THE FORM OF “SACRIFICES”, FOR THE SAKE OF “SACRIFICES”, IS CAPABLE OF FULFILLING ALL THE “GOALS AND ASPIRATIONS” OF EVERYONE! SHE IS SEEN,

WITH HER OWN "HUSBAND" (OUR LORD)! SHE HAS NOW BEEN FULLY HONORED AND ACCEPTED BY HER MASTER, LORD AND HUSBAND!

Like the moving clouds on the "Kailasa" peak are seen "illuminated", mother earth was seen as brilliantly beautiful! — being held by the king of elephants, triumphantly emerging from a forest! Our Lord was also seen brilliantly illuminated like this, while holding mother earth on the tip of His "tusk"! This lotus flower, with its pure white base, was seen by all the "worlds", with great "wonder" — like this beautiful scene should be painted in a picture! — for all time to come! Our Lord was seen, in this way, as very beautiful. In this context, our Lord Sri Varaaha is compared to a king elephant, and mother earth is compared to a beautiful fully blown lotus flower!

In this way, after describing the wonderful beauty of mother earth, due to her relationship with our Lord, with a view to remove any doubt, that our Lord had made the "earth" more beautiful, for His own sake, (i.e. to augment His own beauty), through the next verse, (with a view to make "amends" to this "blemish"), our Lord's own "beauty and brilliance", are being described.

त्रयीमयं रूपमिदं च सौकरं भूमण्डलेनाऽथ दत्ता धृतेन ते।
चकास्ति शृङ्गोढघनेन भूयसा कुलाचलेन्द्रस्य यथैव विभ्रमः॥४२॥

VERSE 42 Meaning: "Oh Lord! your beautiful self, symbolizing the three Vedas, is seen by us, as holding the earth on your "tusk"! This brilliant form is seen by us, as illuminating and beautiful, like the garland of clouds, surrounding the peaks of mountains, make the mountains look, as beautifully brilliant and illuminated!"

श्रीसुबोधिनी : त्रयीमयमिति। सौकरमपीदं रूपं वेदत्रयात्मकत्वेन

स्वरूपतो महदपि, विराजमानमपि, दत्ता धृतेन भूण्डलेन भिन्नप्रक्रमेणाऽधिकं चकास्ति। वेदादिभानेनाऽलौकिकं रूपमाहात्म्यम्, न तु लौकिकम्। इदं तु दन्ताग्रे भूमण्डलस्थापनेन लोकप्रसिद्धत्वात् अलौकिकापेक्षयाऽप्यधिकम्। यथा तुरगाद्यपेक्षयाऽपि चित्रादिस्थितास्तुरगादयोऽतिशोभायुक्ता भवन्ति, तथा वर्णान्तरभावमापन्ना वर्णान्तरेण धृता वर्णान्तरस्य शोभाजनिका भवति। इममेवार्थं वर्णकृतं शोभातिशयं दृष्टान्तेन स्पष्टयति—शृङ्गोढघनेनेति। श्वेतशृङ्गे आरूढेन नीलमेघेन स्थूलेन तथा मेरुः शोभते। तत्राऽपि त्रयाणामन्योन्यस्नेहेन सचेतनत्वे विलासो भवति। तदा दृश्यमानरूपमिव तद्भवतीत्यभूतोपमा विभ्रमशब्देनोच्यते॥४२॥

एवं दम्पत्योरन्यतरसंबन्धेनाऽन्यतरशोभामुक्त्वा, तयोः पितृत्वं स्थापयन्तः स्वार्थं भूस्थापनं प्रार्थयन्ति—

SRI SUBODHINI: This “form” of a “boar”, (Varāaha) consists of the three Vedas. Due to this, this “form” of our Lord is regarded as the “best”. Moreover, this “form” is seen as beautiful! He is seen as “specially” more beautiful, as our Lord was seen holding the “earth”! Added to this “supernatural factor”, is the glory of our Lord, being the symbol of all the Vedas! This “glory” was not of the “worldly” type! The Lord attained great “fame” (Yash) by placing the earth on the tip of His tusk! It is said, that the beauty of our Lord was more than the “supernatural” glory — as usually, the painting of “horses” done by a brilliant painter, is seen, as more beautiful, than the “real” horses themselves! — as in a “painting”, colors can be mixed and used, in such a way, that it is made to look, as very beautiful (i.e. it takes a totally different “form”)!

Through an example, this “much more than “super-natural” beauty” is explained by telling about the black clouds surrounding the white mountain peaks of the Meru mountain! The mountain range becomes brilliantly beau-

tiful, due to the shadow falling on them! Even among this, if there is "mutual love" due to their deep relationship and bonds, then, there is greater bliss and extraordinary beauty (here our Lord is the husband of mother earth, and hence this specific reference to loving relationship, and it's bliss). This example is indeed very appropriate.

In this way, through their mutual relationship, as "husband and wife", both of them, were seen as very brilliant. After telling their "mother-father" role, for the whole universe, the sages now pray to our Lord, to "establish" mother earth, in her due place – as per the following verse.

संस्थापयैनां जगतां सतस्थुषां-

भवाय पत्नीमसि मातरं पिता।

विधेम चाऽस्यै नमसा सह त्वया-

यस्यां स्वतेजोऽग्निमिवाऽरणावधाः॥४३॥

VERSE 43 Meaning: "Oh Lord! for the sake of the progress of both the animate and the inanimate "beings", and for their welfare and comfort (i.e. living) , kindly "reestablish" this earth, as she is your wife, and the mother of this Universe! – especially, as You are the father of all of us! Like You, Oh Lord! have established the force of "fire" in the Arani wood, in the same way, You have established your power and brilliance, inside this earth! Hence, we are prostrating to mother earth also, along with our prostrations to You!"

श्रीसुबोधिनी : संस्थापयेति। एनां जगतां स्थावरसहितानामुद्भवाय, सर्वेषां मातर तव पत्नीं पितृत्वात् सम्यक् स्थापय। यथा पुत्राणामर्थे भार्या स्थापयित्वा गृहस्थो देशान्तरे गच्छति, तथा त्वयाऽपि विधेयम्, यतस्त्वं पिताऽसि। अनेन प्रतयुपकारमनपेक्ष्यैव त्वयेयं स्थापनीया, इयं च तथैव परिपालयत्विति निरूपितम्। तथाप्यस्माभिः स्वानृण्याय पूर्णकामयोर्युवयो-

नमस्कारातिरिक्तं कर्तव्यं न भवतीति त्वया सह अस्यै नमसा विधेम।
 नमः आ समन्तात् विधेमेत्यर्थः। नमसेत्यव्ययम्, कर्तव्यनिर्देशो वा।
 नमस्कारपुरःसरं पूजां करिष्याम इत्यर्थः अथवा, अस्यै अस्याः प्रियार्थं
 नमसा सह त्वया सह च विधेम। भक्तिं यज्ञादिकं च कुर्वाणा आज्ञाकारिणो
 भविष्याम इत्यर्थः। किञ्च, इयं स्थापनीयैव, यत इयं गर्भिणी।
 भगवदाकृतिविशेषान् भक्तिसाधकान् प्रसविष्यतीत्यभिप्रायेणाऽऽह—यस्यां स्वतेज
 इति। मार्गद्वयप्रवर्तको भवान्, यथा अश्वत्थे त्रयीमयमग्निं यज्ञसिद्धर्थमधाः,
 एवमस्यामपि स्वतेजः, स्वस्य पुरुषोत्तमाकृतिम्, पुरुषाकृतिं वा भूमौ
 स्थापितवान्॥४३॥

इमां प्रार्थनामुक्त्वा कर्तव्यान्तरं नाऽवशिष्यत इत्यभिप्रायेण तस्य पूर्वकृतमेव
 चरित्रमनुवदन्तः स्तुवन्ति—

SRI SUBODHINI: “Oh Lord! You are the father of this Universe! Mother earth is your wife and in this way, she is the mother of everyone! Kindly reestablish mother earth, for the sake of welfare and comfort (with progress) for all beings! Like we see, in this world, a doting father, establishes his wife, to look after their sons, in his house, and then only undertakes to go to a different place! In the same way, You also, Oh Lord! should do the same, as You are the father of everyone!”

Through this prayer, it is indicated, that the sages desired, that the Lord should “establish” mother earth, without desiring for any “favor” in return, and that the Lord should protect and rule this Universe, in the same way!

“Oh Lord! we will never be able to repay this “debt” to You, through any other way — except, that we are prostrating to You both, with total love and surrender. We are not capable of doing anything else! We are prostrating to mother earth also, along with You! We will prostrate to both of You, in a totally surrendered way! This is the

purport.

The word "Namasa" denotes, that "we shall serve and worship You, along with our prostrations! We will live to be your followers, obeying your "orders", with "Bhakthi" and by performing the "sacrifices". There is also another reason, that mother earth is "pregnant" now, and it is very important to establish her appropriately!"

This earth will have the capacity to do actions, like our Lord Himself. She will also bless deserving devotees, with "Bhakthi". She will make this concept of "Bhakthi" well known to all (i.e. popularize it)! Sh will also "manifest" great and noble "saints". With this in view, the sages say that, "Oh Lord! You have established your power and brilliance on this earth! Like, in the holy "Pepul" tree, You have established the brilliance of "fire", which is the symbolic form of the three Vedas, in the same way, Oh Lord! You have taken, on this earth, the form of Sri Purushothama (Lord Sri Krishna)!

After doing this "prayer", there was no other "duty" left to be done! With this in view, the sages recant the "Leelas" of our Lord Sri Varaaha, enacted by Him earlier — through the following "praise"!

क श्रद्धाधीताऽन्यतमस्तव प्रभो!

रसां गताया भुव उद्विबर्हणम्।

न विस्मयोऽसौ त्वयि विश्वविस्मये-

यो माययेदं ससृजेऽतिविस्मयम्॥४४॥

VERSE 44 Meaning: "Oh Lord! none else can accomplish this onerous task of bringing out mother earth, who had gone down to the "Rasaatala" world! Who will also believe this? (i.e. such an action!) This lack of faith will arise, as no other person except You, Oh Lord! can

accomplish, such a wonderful and astonishing feat! In You, Oh Lord! this most wonderful Universe, is situated! You have created this astonishing Universe, through your will and desire, using your power of Maya, for the sake of your “play”, (Leela) and for the sake of putting everyone, in utter wonder and astonishment! But, we are aware, that there is nothing to “wonder”, at any of your “actions” (as You are capable of doing everything)!“

श्रीसुबोधिनी : कः श्रद्दधीतेति। अन्यतमस्त्वत्तोऽन्यो भूत्वा महानपि भुव उद्विबर्हणमुद्राहम्, वहनम्, उद्धरणं वा, अन्यैरुच्यमानमपि श्रद्धां कुर्यात्। त्वन्माहात्म्यमवाङ्मनसगोचरं दृष्ट्वाऽप्युक्तं न विश्वासं जनयति। स्वस्य माहात्म्यमेतादृशकार्यासक्तिं च मत्वा, असम्भावनया उपाख्यानानां मिथ्यात्वं परिकल्प्य, न कदाचिदनीदृशं जगदिति मन्यन्ते। तद्वाक्येनान्येऽपि च भ्रान्ता भवन्ति। यत्राऽन्यकरणमपि न मन्यन्ते, तत्र स्वकरणं दूरे। तव त्वेतदाश्चर्यहेतुरपि नेत्याह—न विस्मयोऽसाविति। असावुद्धारस्त्वयि न विस्मयः, आश्चर्यं न भवति, तव वा गर्वहेतुर्न भवति। तत्र हेतुः—विश्वविस्मय इति। विश्वमेव तव विस्मयरूपम्। यथा रेतो रूपाज्जलान्मयूरादिः पुरुषादिर्वा जायते, बीजाद्वटादिर्वा। किञ्च, विश्वमेव विस्मयमाश्चर्यं यस्मिन्निति भवत्येवेदं माहात्म्यसूचकम्। इतोऽप्यन्यन्महन्माहात्म्यं तदाह—यो माययेदमिति। इदमेव जगत्, मायया स्वप्नादौ प्रतिपुरुषं भिन्नप्रकारेण, एकस्मिन्नपि पुरुषे क्षणादन्यथारूपं च, ससृज इति। सृजत इति पाठे ‘यो भवान्’ इति। तत्राप्यतिविस्मयम्, पर्वताग्रे समुद्रः, दिवसे नक्षत्राणि, स्वशिरश्छेदादिर्वा; स्वयं तेनैव रूपेण पश्यतीति॥४४॥

ननु तथापि भवद्भ्यो ज्ञानं मोक्षो वा देयः, तदर्थमधिकारो वा सम्पादनीयः। तत्कथमेतावतैव विरमणमित्याशङ्क्याऽऽहुः—

SRI SUBODHINI: Who will believe, that someone else Oh Lord! was able to bring this earth from the “Rasaatala” world — as You only can accomplish this task? Your glory is not possible to be gauged or realized, through one’s mind and words! In spite of seeing this

remarkable glory of our Lord, the demoniac "Jeevas" do not get faith and belief, that our Lord had brought back this earth, from the "Rasaatala" region! These wicked demons think, that when they themselves were not able to do this type of "task", in spite of their enormous strength, then, how can this task be completed, by anyone else? Hence, they regard this as a "story", and a "myth" — a make believe — (artificial and not truthful). They further say that, "such a feat has never happened before in this Universe!" Through these "words", others also get "doubts" about our Lord's "Leelas"! — leading to their lack of faith, and they also began to regard that this "feat" had never happened i.e. it is a "myth" only! They also tend to believe, that not even they themselves, but no one else can do such an action!

But, Oh Lord! this sort of "Leela" for You, is so very easy, that this action will not inspire "wonder" in our minds at all! This task of redeeming the earth by You, is not a task to be wondered at, or astonishing at all! In fact, we are not getting any feeling of astonishment! Neither this "Leela", can create any "ego" in You! (although no one else can accomplish this type of action). Why? "This Universe manifested by You is the most wonderful thing!" — like, from the human "Veeryam" (semen) or through "water", the origination of the "humans" or the animals (like peacocks) take place, or from the seeds, the trees and others get originated, in the same way, Oh Lord! the creation of this Universe is the most wonderful task of your's! The most wonderful factor is, that this entire vast Universe is held by You, in yourself only!"

"Oh Lord! there is even greater glory in You! Through your "Maya" power, You enact such wonderful

“Leelas”, that they are most astonishing! Moreover, during the “dream” state, your “Maya” power is capable of showing, as though they are “real” — every second and in various different ways, - various scenes, which are most astonishing, - like the oceans being present, on the peaks of mountains! the presence of “stars” during the day, or for that matter “seeing one’s own head being cut“! All these various “scenes” are seen by the persons, only through the power of the “Maya” power of our Lord!

The sages thought, that the Lord may say to them, “It is necessary, for me to give you all, both the benefits of “liberation” and “Jnana” — for the sake of which, you have to attain the appropriate “authority or deserving nature“! But, all of you are happy, at singing My “praise” only! This sort of “doubt” in their mind, is answered, through the following verse.

विधुन्वतो वेदमयं निजं वपुर्जनस्तपः-

सत्यनिवासिनो वयम्।

सटाशिखोद्भूतशिवाम्बुबिन्दुभिर्विमृज्यमाना-

भृशमीश! पाविताः॥४५॥

VERSE 45 Meaning: “Oh Lord! when You move your auspicious limbs (parts) symbolizing the Vedas, then auspicious cool drops of water drop down from the hair of your neck! Through these auspicious drops of water, we, who are residing in the Janaloka, Tapaloka and Sathyaloka become sanctified and pure!”

श्रीसुबोधिनी : विधुन्वत इति। इदं वेदात्मकं वपुः जलादुद्गतं विधुन्वतस्तव सतः प्रसङ्गादेव वयं जनस्तपःसत्यनिवासिनस्तत्सटाशिखोद्भूतशिवाम्बुबिन्दुभिः, पुनः पुनरागतैर्विशेषेण मृज्यमाना घर्षणपूर्वकं प्रक्षाल्यमाना अत्यर्थमन्तर्बहिः पाविताः। अतिपवित्रैर्ज्ञानादिकं प्राप्यत एव।

मुखे मन्त्रं पठन् हस्तेन मार्जनादौ लोकः किल पावितो भवति। तत्र वेदमयेनैव शरीरेण वेदार्थरूपेण बर्हिषा कण्ठोद्गतेन पवमानेन बर्हिर्मुष्ट्याकृतिरूपेण। तत्रापि तवाऽऽलोडनेन कल्याणरूपाम्बुभिर्मार्जने किं वक्तव्यमित्यर्थः। त्रिविधानां ग्रहणमेकविश्वाधिकारसिद्ध्यर्थम्॥४५॥

एवं भगवन्तं स्तुत्वा, स्तोत्रमुपहसंहरिष्यन्तः, स्वल्पं स्तुतमिति स्वस्य दोषं परिहरन्ति—

SRI SUBODHINI: “Oh Lord of the Universe!” your holy body is symbolizing the Vedas, and whenever You move your limbs, most auspicious drops of holy water fall out of the hair of your neck. This holy water get sprinkled on all of us, again and again and clean our body! Not only this, this holy water made us pure and sanctified — both inside and outside! We also got “Jnana”, due to this purification and sacredness! Even this world becomes purified through the sprinkling of the holy water, through one’s hands, while chanting the sacred “Manthraas” of the Vedas! When this is so, will not the holy auspicious water emanating out of your “Vedic” body, Oh Lord!, through the “Vedic Kusa grass” of the hair of your neck (from your “body”, which is most beautiful) purify and sanctify this whole Universe? No one can adequately describe the glory of the purifying and sanctifying power of these holy drops of auspicious water!

Here, reference has been made, to the Jana, Tapa and Sathya “worlds”, as the residents of these three “worlds” have the same kind of deserving nature and authority!

In this way, after rendering our Lord’s “praise”, they say now, that, after all, they have done our Lord’s “praise” in a total and full way (i.e. it is not enough)! They are removing, through the following verse, the “blemish of offence”, for doing “inadequate” praise of our Lord!

स वै बत भ्रष्टमतिस्तवेष्ठाते यः कर्मणां पारमपारकर्मणः।
यद्योगमायागुणयोगमोहितं विश्वं समस्तं भगवन्! विधेहि शम्॥४६॥

VERSE 46 Meaning: “The person, who desires to realize and gauge the limits (end) of your countless actions, is indeed, a person, whose intellect has been lost — as You, Oh Lord! enact “Leelas” and actions, which are limitless! This entire Universe is infatuated through it’s relationship with the qualities and attributes of your power of Yogamaya! Hence, Oh Lord! kindly bless us with auspicious welfare and protect us!”

श्रीसुबोधिनी : स वै बतेति। तव गुणानुवर्णनरूपे स्तोत्रे अल्पं बह्विति विभागो व्यर्थः, त्वदुणानामानन्त्यात्। स्वबुद्ध्यनुसारेण तु स्तुतमेव यस्तु पुनः सर्वाण्येव भगवच्चरित्राणि कथयिष्यामीति प्रारभते, स निश्चयेन भ्रष्टमतिः। भ्रष्टस्त्वमर्यादो भवतीति बतेति खेदे। भगवद्गुणेषु चित्तं प्रसारयन्नपि भ्रष्टबुद्धिर्जात इति तस्य बुद्धिभ्रंशमेवाऽऽह—अपारकर्मणः कर्मणां पारं य ईषते, भगवतः सर्वानेव गुणान् कथयिष्यामीति, तदेयं बुद्धिः समीचीना भवेत्, यदि कर्मणामन्तो भवेत्। जातानामप्यन्तो नाऽस्ति, जनिष्यमाणानां चेति वक्तुमपारकर्मण इत्युक्तम्। तत्रापि ये सर्वज्ञा वेदाः, अन्ये वा भगवद्भावं प्राप्ताः, ते वदन्तु नाम, ये पुनर्मायया मोहितः ते कुतो वदेयुः? विश्वस्मिन् सर्व एव च मोहिताः। तदाह—यद्योगमायेति। यद्यस्मात्कारणात् समस्तमेव विश्वं योगमायायाः सत्त्वादिगुणैर्मोहितम्। सा जगत्कर्त्री स्वकार्यसिद्ध्यर्थं मोहयत्येव, अतो मायामोहिताः स्वरूपमेव न जानन्ति, कुतो भगवद्गुणान्। अतः सर्वानेव त्वं पालयेत्याहुः—भगवन्विधेहि शमिति। पूर्ववाक्यं दयाजनकम्॥४६॥

तेषां स्तोत्रं सफलं जातमित्याह—

SRI SUBODHINI: “Oh Lord! it is indeed impossible, while singing your “praise” to describe your divine form and the various powers, qualities in their fullness, as your “virtues” are limitless. No one can fully and adequately

describe your divine form, nature and attributes! Everyone can attempt to describe your virtues, as per their intellectual capacity only. If someone were to aver that, "I will be able to describe, in full, the "Leelas and virtues of our Lord" then, he is bound to fail, as he is really "mad" (who has lost his intellect)., to ever attempt to describe the "limitless" virtues of our Lord and His "Leelas"! He commits the error of putting a "limit" to the endless capacity and "Leelas" of our Lord! We could still term this intellect as the "best", if it was able to show or describe to us, the "end and limit" of our Lord's powers and virtues. Hence, this "intellect" is considered as being "lost" (mad).

What more can we say? Our Lord's "Leelas" done by Him, up to now, have not been fully seen or known! i.e. their end or limit has not been "sighted"! When this is so, how can anyone decipher the "Leelas" to be performed, by our Lord, in the future or of His various actions? THE REASON FOR THIS IS, THAT OUR LORD'S "ACTIONS" ARE NOT "CROSSABLE OR LIMITED". Hence, even the omniscient Vedas, and those who have attained the "nature and attitude of our Lord, are not able to describe our Lord's endless glory! When this is so, how can the remaining persons, who are under the firm control of "Maya", ever hope to describe about our Lord's glory? In this Universe, everyone is infatuated, through the qualities of Satwa and others of our Lord's power of "Yogamaya"! This "Yogamaya" power of our Lord creates this Universe, protects and destroys it also! Hence, with a view to fulfill it's "tasks", it puts everyone in "infatuation". Due to this infatuation, the "humans" are not able to realize the nature and form of our Lord! Then, how can they ever hope to understand the virtues and

qualities of our Lord?! The sages said, "OH LORD! YOU ARE THE LORD OF THE UNIVERSE! HENCE, WE PRAY TO YOU TO RULE AND PROTECT US, WITH YOUR AUSPICIOUS BLESSINGS!" These words uttered by the sages, are told, so that, our Lord will become compassionate on them!

Through the following verse, it is said that, the "praise" sung by the sages attained it's "auspicious" result.

मैत्रेय उवाच।

इत्युपस्थीयमानस्तैर्मुनिभिर्ब्रह्मवादिभिः।

सलिले स्वरखुराक्रान्त उपाधत्ताऽविताऽवनिम्॥४७॥

VERSE 47 Meaning: "Sage Maitreya began to say, "Oh, Sri Vidujri! The sages, who had realized the highest truth of Brahman, did their "praise" of our Lord, in this way! Our Lord, who is the protector of everyone, stopped the flow of water, through His "feet", and began to place the earth on this ground."

श्रीसुबोधिनी : इत्युपस्थीयमान इति। इतीति समाप्तिः, प्रकारवाची वा। तैर्मुनिभिरेवमुपस्थीयमान उपस्थानविद्यया स्तूयमानः। ब्रह्मवादिनां वचनमन्यथा मा भवत्विति, स्वरखुराक्रान्ते सलिले अवनिमुपाधत्त स्थापितवान्। यतोऽयमविता, सर्वेषां रक्षकः। खुरैराक्रान्त इति जले मर्यादां भयं च सूचयति, भगवत्खुराक्रान्तत्वात्। तावज्जलं देवतारूपं जातमिति भूमेरतः परं न काऽपि चिन्ता॥४७॥

एवं भगवच्चरित्रमुक्तोपसंहरति—

SRI SUBODHINI: The word "Yiti" is used to indicate the "end" of this situation, or to say, that it was "said in this way". Our Lord, was thus made happy, with the "praise" sung, by the sages and He, out of His eagerness to make the words of these "knowers of Brahman" come true, now, made the water of the ocean

stable, through His holy feet! This water also had fear and a sense of propriety, that it should not once again “sink” this earth! Hence, our Lord reclaimed a vast portion of land (which became celestial, in nature due to our Lord’s touch, through His holy feet). Mother earth, now could feel safe as, no more, the fear of being “sunk” into the water existed! She became anxiety and worry free!

In this way, after explaining our Lord’s “Leelas” (stories) through the following verse, the same is concluded.

स इत्थं भगवानुर्वी विष्वक्सेनः प्रजापतिः।

रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः॥४८॥

VERSE 48 Meaning: “In this way, our Lord had brought mother earth, as an act of “play” (Leela) from the “Rasaatala” region, and He had placed her on a safe place in water. Our Lord Sri Hari who is Lord Vishwakseena and the progenitor of everyone (Prajapati) immediately disappeared from that place.”

श्रीसुबोधिनी : स इत्थमिति। इत्थममुना (?) प्रकारेण रसायाः सकाशात् उर्वीमुद्धृत्य अप्सु न्यस्य ययाविति संबन्धः। एकाकिना कथमुद्धृता? कथं वा स्थापितेति शङ्काव्युदासार्थमाह—विष्वक्सेन इति। विष्वक् परितः सेना यस्य, तस्य भगवतः सर्वत्र सर्वकार्यकरणार्थं महत्येव सेना वर्तते। स्थापने हेतुः—प्रजापतिरिति। गगने हेतुः—हरिरिति। ईश्वरसान्निध्यं प्रजानां स्वाच्छन्द्यप्रतिबन्धकम्॥४८॥

प्रकरणं समाप्तमिति सूचयितुमेतच्छ्रवणस्य फलमाह त्रिभिः—

SRI SUBODHINI: In this way, on establishing the “earth” in the upper world, after bringing it out of the “Raasatala region, our Lord “disappeared” (withdrew His “form”) from this place! How, did our Lord accomplish this task of bringing the “earth” all alone (i.e. by Himself)

and how did he hold it, on the tip of His tusk? Removing these doubts, it is said, that our Lord is "Vishwakshena" — i.e. our Lord is never alone! He has, at all times, with Him, on all the sides, a huge "army", to aid and serve Him! — to fulfill all His tasks! As regards His actions of placing this "earth" on water, in the upper region, it is said, that this was done by our Lord, as "Prajapati"!

Our Lord "withdrew His holy form", as He is Lord Sri Hari Himself! If He had not come by Himself, all the sages and others would not be able to do their own various worldly actions, freely and without restrictions!

This "topic" is now concluded. With a view to indicate this, the "result" which a devotee will attain on listening to this "Leela" of our Lord, is being described, through the following verse.

य एवमेतां हरिमेधसो हरेः-

कथां सुभद्रां कथनीयमायिनः।

शृण्वीत भक्त्या श्रवयेत वोशतीं-

जनार्दनोऽस्याऽऽशु हृदि प्रसीदति॥४९॥

VERSE 49 Meaning: "If a devotee puts his intellect in our Lord Sri Hari, then He is blessed by our Lord, who is the Lord of the power of "Maya", to listen to the auspicious and enchanting "stories and Leelas" of our Lord, with deep "Bhakthi"! He also makes other devotees to listen to our Lord's "Leelas"! Due to this, our Lord Janaardana, becomes quickly pleased on this devotee, in His own heart!" (ie the heart of the devotee)

श्रीसुबोधिनी : य एवमेतामिति। य एतां पूर्वोक्तां भगवतः सृष्टिरूपां लीलां शृण्वीत श्रवयेत वा, तयोर्भगवान् प्रसीदतीति फलम्। ननु दुःखनिवृत्तिः कथं न फलत्वेनोच्यत इत्याशङ्क्याऽऽह-हरिमेधसो हरेरिति। भगवद्विषयिणी

स्वकीयैव बुद्धिः सर्वं दुःखं हरति, भगवानपि हरति स्वतन्त्रतया अस्मृतोऽपि। एवं सति दुःखनिवृत्तिः स्वतः सिद्धा कथं फलत्वेन वक्तव्येत्यर्थः। ननु स्वर्गादिः कथं नोच्यते? तत्राऽऽह—सुभद्रामिति। सर्वेभ्यः स्वर्गादिभ्योऽपि कथैव सुभद्रा, अतिकल्याणरूपा। पूर्णानन्दरूपेति यावत्। ननु कथमुच्यते सर्वत्र फलत्वेन स्वर्गादिः? तत्राऽऽह—कथनीयमायिन इति। कथनीया माया अस्याऽस्तीति सर्वेषां वाचि माया वर्तत इति यथासुखं वदन्तीत्यर्थः। विहितत्वात् श्रवणकीर्तनेन धर्मो भवतीति, तस्याऽभ्युदयनिःश्रेयसहेतुत्वं सिद्धमिति, तन्निराकरणार्थं श्रवणकीर्तनयोर्भक्तित्वख्यापनाय मध्ये भक्तयेतिपदम्। भक्त्या प्रेम्णा। अत एव क्रियाद्वयमपि च्छान्दसम्, शृणुयात् श्रावयेदित्यर्थः। प्रत्येकं हेतुत्वज्ञापनार्थं वाशब्दः श्रवणं तु स्वरूपसौन्दर्यादेव भविष्यतीत्यर्थः। तदाह—उशतीमिति। उशतीं कमनीयाम्। अविद्यानाशकस्तस्य हृदय एव प्रसन्नो भवति॥४९॥

ततः किं स्यादतआह—

SRI SUBODHINI: The devotee who listens to this “Leela” of our Lord Sri Hari, accomplishing His ‘play’ of creation, or tell the same to other devotees — on both of them, our Lord gets totally “pleased”! THIS JOY AND PLEASURE OF OUR LORD, IS THE RESULT, FOR LISTENING AND DESCRIBING THIS “LEELA” OF OUR LORD!

Why is it, that the “result” is told to be, the “pleasing” of our Lord, and not the “ending of sorrow”? On this, it is said, that THE INTELLECT, WHICH IS ATTACHED TO OUR LORD SRI HARI ONLY, AUTOMATICALLY, BY ITSELF, WILL BE ABLE TO REMOVE THE SORROW AND PAIN! Even, if the devotee forgets about his “sorrow”, our Lord, due to His love for His devotee, on His own (i.e. independently) removes the sorrow and pain of His devotees! When our Lord removes the “sorrow” of His devotees, in this way, on His own,

why then, it is specifically told here, that the "result" of listening to this "Leela" of our Lord is removal of "sorrow"? Why there is no assurance of attainment of heavens etc.? On this, it is said, that OUR LORD'S "LEELAS AND STORIES" ARE MORE AUSPICIOUS AND HOLY THAN THE JOYS OF HEAVEN (POORNAANANDA). Why? Everyone, who is infatuated, through the power of "Maya" of our Lord, will speak about the glory of "heavenly" joys only. The scriptures also say, that one's virtuous conduct (Dharma) gets augmented, through listening and singing of our Lord's "Leelas". Through this "Dharma" only, a person can attain progress and liberation also. But, will our Lord get "pleased" by just hearing and singing His "Leelas"? It is said here, that this "hearing and singing" of our Lord's "Leelas" should be done with "deep Bhakthi" i.e. through love and deep affection to our Lord! By listening to and singing of our Lord's "Leelas", with deep love for our Lord, a devotee attains greater bliss, which is conferred by our Lord Himself! A DEVOTEE SHOULD LISTEN AND ALSO TELL OTHERS, ABOUT OUR LORD'S "LEELAS"! THIS GIVES THE HIGHEST "RESULT" OF OUR LORD GETTING "PLEASED"! Usually "listening" is done, due to the beauty and virtues of the "Leelas" themselves (Usati). "Usati" means "enchancing and enrapturing"!

Our Lord's holy name of "JANAARDANA" has been used — to reemphasize that OUR LORD DESTROYS THE "IGNORANCE" (AVIDHYA) OF HIS DEVOTEES. IT IS OUR BELOVED LORD HIMSELF, WHO GETS PLEASED, IN HIS HEART! WHEN OUR LORD'S "HEART" GETS PLEASED THEN THERE IS INDICATION OF HIS TOTAL BLISS AND BEING

“PLEASED”!

What will happen, when our Lord is pleased? — as per the following verse.

तस्मिन्प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः।
अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वगतिं परः पराम्॥५०॥

VERSE 50 Meaning: “Our Lord is omnipotent, with His power to bless everyone with the fulfillment of their desires and prayers! When our Lord gets pleased, a devotee attains everything, he wishes or desires for! Hence, a devotee should clearly realize the futility of getting his petty desires fulfilled, through the grace of our Lord! — as the fulfillment of all types of petty worldly desires are wasteful and purposeless! When our Lord Sri Purushothama, on His own, is ready to bless His one-pointed devotees, as He is aware of the yearnings of a sincere devotee’s heart, with His own exalted and highest abode — what use is there to pray to Him, to bless us with petty worldly results and benefits?”

श्रीसुबोधिनी : तस्मिन्प्रसन्न इति। तस्य प्रसाद एव दुर्लभः, प्रसन्ने न किञ्चिदुर्लभम्। तत्र हेतुः—सकलाशिषां प्रभाविति। ऐहिकामुष्मिकमोक्षाणां प्रभुः स्वामी, नियन्ता। अनेन सर्वमेव तस्य भगवति प्रसन्ने सिद्धमेवेति ज्ञापितम्। ननु भगवद्भक्तानामपि सर्वविषयाभावो दृश्यते, तत् कस्य हेतोस्तत्राऽऽह—ताभिर्लवात्मभिरलमिति। क्षणमात्रं सुखाभासजनकैर्विषयैरलम्। तर्हि कदाचिदुत्पन्ना विषयेच्छा भक्तानामपूरिता स्यादित्याशङ्क्याऽऽह—अनन्यदृष्ट्येति। गुहाशयस्तेषां हृदयाभिप्रायवित्, स्वयमेव गतिं वैकुण्ठाख्यां विधत्ते। पर इति पुरुषोत्तमः। परामिति स्वसदृशं करोतीत्यर्थः। यथा स्वस्य भोगे न काऽपि न्यूनता, तथा तस्याऽपीति भावः। परमनन्यदृष्ट्या भजनं कर्तव्यम्, भगवदर्थमेव भगवान् सेव्यः॥५०॥

नन्वेवं सति महाफलं भगवत्कथाश्रवणं यथा निर्वहति, तथोपायो वक्तव्य इति चेत्तत्राऽऽह—

SRI SUBODHINI: It is “rare” indeed, that our Lord will get “pleased” (i.e. great love and deep devotion to Him only can make Him “pleased”). when our Lord gets “pleased”, then everything becomes “easy” — not “rare”! Why? Because our Lord, has in Him, the omnipotence to bless His devotees with the fulfillment of their desires and wishes! — all types of results, both in this “world”, and in the “other”! **OUR LORD IS THE GIVER OF “LIBERATION”, AND IT’S CONTROLLER! IN THIS WAY, IT IS STATED, THAT, WHEN OUR LORD GETS “PLEASED”, THEN EVERYTHING IS ATTAINED — THERE IS NOTHING LEFT TO ASPIRE FOR! HIS “PLEASURE” IS EVERYTHING AND CONFERS EVERYTHING!**

But, generally, we do not see all types of comforts and joy in the lives of sincere devotees of our Lord! What is the reason for this? On this, it is said, that the devotees are not really keen or desirous of attaining the comfort of these types of “worldly” joys and pleasures, which are, after all, momentary and impermanent! **THESE DEVOTEES, DO NOT PRAY OR SEEK ANYTHING ELSE, THAN PURE AND SINCERE “BHAKTHI” TO OUR LORD! THEY ARE TOTALLY AND FULLY “ONE POINTED”! THEY CONCENTRATE THEIR MIND ONLY, ON THE BLISSFUL “LEELAS” OF OUR LORD SRI HARI!**

OUR LORD IS HAILED HERE, AS “GUHAASAYA” — ONE, WHO KNOWS THE FEELINGS OF THE HEART OF EVERYONE! Due to this, our Lord, on His own, blesses His devotee with His holy abode of Sri Vaikuntam!

The word “Para” (beyond) denotes to our Lord, who

is Sri Purushothama! The word "Paraam" (The "beyond") denotes, that the LORD MAKES HIS LOVING DEVOTEE LIKE HIMSELF! In other words, just like in our Lord, there is no "defect or reduction" in virtues and capacity, in the case of His devotee also, our Lord ensures no "defect or reduction" in his joys! BUT, IT IS NECESSARY TO LOVE, SERVE OUR LORD AND WORSHIP SHOULD BE DONE ONLY WITH ONE MOTIVE VIZ., THAT, AT ALL TIMES, OUR LORD SHOULD GET PLEASED, AND, THAT HE SHOULD NOT HAVE ANY DISCOMFORT OR PAIN! (ie OUR LORD)!

If this is so, "please tell us, as to how, to attain the "highest" result and benefit, on listening to the "Leelas" of our Lord". This is answered through the following verse.

को नाम लोके पुरुषार्थसारवित्पुरा कथानां भगवत्कथासुधाम्।
आपीय कर्णाञ्जलिभिर्भवापहामहो! विरज्येत विना नरेतरम्॥५१॥

VERSE 51 Meaning: "Except the animals, in this world of births and deaths, is there any human being, who is aware of the main purpose of one's human life and it's true goals, who will be able to turn back his mind (i.e. withdraw) after drinking the nectar (even a little) through his ears, of our Lord's holy and divine ancient "Leelas", which puts an end, once and for all, this endless cycle of births and deaths? (i.e. no one can turn back)?"

श्रीसुबोधिनी : को नाम लोक इति। नाऽत्रोपायो वक्तव्यः, कथासौन्दर्यमेव सहजं तत्र हेतुः। ये भगवत्कथारसिकास्ते प्रवर्तन्त एव, ये वृषभास्ते उपेक्षणीया एव। अथ प्रवृत्ताः कियत्कालानन्तरं कथां परित्यज्य रसान्तरे आविष्टा भविष्यन्तीति, तेषां रसान्तरव्यावृत्त्यर्थमुपायो वक्तव्य इति चेत्, तादृशो नाऽस्तीति निरूपयति—को नाम प्रसिद्धः। कोऽपि लोके

माहात्म्यमज्ञात्वाऽपि, स्वतन्त्रो भूत्वा, पुरुषार्थानां सारासारविभागविदापि भूत्वा, पुरा कथानां पूर्ववृत्तान्तानां मध्ये भगवत्कथासुधां निपीय प्रसङ्गादपि भगवत्कथां श्रुत्वा, तस्या माधुर्यं मृत्युनिवर्तकतवं च ज्ञात्वा। तत्रापि भगवत्कथावक्तुर्मुखात्रिःसृतां कथां परितः शृण्वन् अक्षरमात्राऽभिप्रायमप्यत्यजन् विरज्येत, को वा अलमिति मन्येत? ब्रह्मसायुज्यमप्राप्तः। यत इयं कथा भवापहा। ननु विरक्ता अपि लोके दृश्यन्ते तत्राऽऽह—अहो इत्याश्चर्यमेतत्। अत्र को हेतुरिति जिज्ञासायां स्वतः स्फुरितं हेतुमाह—विनेति। स प्रायेण नर एव न भवति, वानरो वा अन्यो वेत्यर्थः॥५१॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे त्रयोदशाध्यायविवरणम् ।

SRI SUBODHINI: "Please tell us the "highest result", which we can attain on listening to our Lord's "Leelas"! " Answering this, it is said, that the beautiful "Leelas" of our Lord, by themselves, contain the "cause" for attaining the highest result! THESE "LEELAS" OF OUR LORD CONFER THE HIGHEST "RESULT" BY THEMSELVES!

Those devotees, who are truly and sincerely attached to the listening of the "Leelas" of our Lord, are by themselves attracted to listen to our Lord's "Leelas"! — except the animals like buslls etc.

Will it be, that all of these persons, will listen to our Lord's "Leelas", for some time, and later get interested to do other things, or listen to the "worldly" stories and events? Can we do something about this, to solve this problem? On this, it is answered that, NO ONE CAN GIVE UP, FROM LISTENING, TO OUR LORD'S "LEELAS"; ONCE THEIR "EARS" HAVE DRUNK, EVEN A LITTLE OF THE "NECTAR" (SUDHA) OF OUR LORD'S "LEELAS"! Can we point out to anyone,

who has withdrawn his mind, from listening to our Lord's "Leelas and stories"? These persons, in this world, though being aware of the various goals of a human life, on realizing the glory of our Lord, drink only the "nectar" of our Lord's "ancient Leelas". They realize fully, the sweetness of these "Leelas", and also become aware, that these "Leelas" defy and diffuse the effect of "death" (i.e. makes the devotee "immortal"). They, then, listen with deep devotion, each and every word spoken, about our Lord's "Leelas". They become eager, not to lose the import and pith, of even the words and syntax, explaining our Lord's "Leelas" (i.e. in the "rendering" thereof). When, this is the type of deep devotion, which the listening to the "Leelas" of our Lord generates, how can they, ever, hope to withdraw, from this, at any time? None is capable of "turning back", once, they have tasted, even a little, of the nectar, through their ears, of our Lord's "Leelas". Only those persons, who have not attained the union with our Lord, after drinking His nectarine Leelas!, will "turn back", and get disinterested! This is due to the incontrovertible fact, that OUR LORD'S LEELAS PUTS AN END TO "SAMSAARA" – THE JOURNEY CYCLE OF BIRTHS AND DEATHS!

But, we do see, in this world, persons, who are not interested to listen to the "Leelas". On this, an exclamatory expression of "Oh!" (Aho) has been made! i.e. it is indeed very surprising, that there are persons, who are not interested to listen to our Lord's Leelas! What is the reason for this? This is due to the fact, that they are not "humans" – only animals like monkeys or others!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 13 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः॥

श्री भागवतं-तृतीयस्कन्धं-चर्तुदशाध्यायविवरणम्॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 14

वर्णिता सर्गलीलाऽत्र त्रिविधा भगवत्कृता।

उपोद्धातस्तु तस्या वै, मतान्तरमिहोच्यते॥१॥

KAARIKA 1 Meaning: "In this canto, through 12 chapters, the three types of "creation", originated by our Lord, are described. In the 13th chapter, the incarnation of our Lord, as Sri Varaaha, has been explained. The detailed description (i.e. all details of the event) of this incarnation, will now be reiterated, along with the "other views". "

लौकिकी चाऽन्यभाषा च समाधेः पोषिके तु ते।

ते प्रमाणमभिप्रायात् सर्वथा पूर्ववन्न हि॥२॥

KAARIKA 2 Meaning: "The "worldly and other" explanations given, aid and complement the "language", (words of explanation) spoken, from the state of "Samaadhi" (union of the "Jeeva" with our Lord). These two types of "explanations" are indeed, evidence and proofs, as "opinions" — though, both of these, are not "total and complete" proofs, like the "language", spoken from the

state of "Samaadhi".-(NOTES: Shri Sukdeva always spoke, from the state of "Samaadhi")

यदेव भिन्नरीत्याऽत्र रूप्यते न्तान्तरम्।

न तद्विरोधो दोषाय पदशास्त्रार्थयोः क्वचित्॥३॥

KAARIKA 3 Meaning: "Whatever is spoken, in a "different" way, is called as the "other views". If, in these "other views", we see "opposition", to the views of the scriptures and true "meanings", then, we should not regard them, (i.e. the other views) as being defective and full of "blemish."

कामेन क्रोधलोभाभ्यां कर्ममार्गादिनाशनम्।

वर्ण्यते येन जीवानां मुक्तानामिह सम्भवः॥४॥

KAARIKA 4 Meaning: "There is the description of the destruction of the path of "action" (Karma Marga) and others, through the influence of desire (Kaama), anger (Krodha) and attachment to wealth (Lobha). Due to this, it is said here, that the origination of the "liberated Jeevas" takes place."

सर्गस्थित्यन्तकथनं त्रिभिस्तेषां निरूप्यते।

अतः षड्भिरिहाऽध्यायैः सर्गोपोद्धात उच्यते॥५॥

KAARIKA 5 Meaning: "The origination, stay and destruction of the "liberated Jeevas", are described in the first 3 chapters. Hence, through 6 chapters, the description of the various "creations", is done."

मतान्तरे शिवोत्कर्षो ब्राह्मणोत्कर्ष एव च।

भक्तस्य विष्णोश्चैवाऽत्र लीला व्यामोहिका मता॥६॥

KAARIKA 6 Meaning: "This is considered, as the expression of "other views", and there are 4 "causes" for this viz. (1) The joy of Lord Siva. (2) The joy of the Brahmins. (3) The "Leela" of the devotee and (4) the

“Leela” of our Lord Sri Maha Vishnu — which “infatuates” everyone!”

अन्यथा भगवल्लीला सर्गो नैव भवेद्ध्रुवम्।

चतुर्दशे तु कामेन कर्मनाश इहोच्यते॥७॥

KAARIKA 7 Meaning: “If this was not to be so, this “creation” will not be a “Leela” (play) of our Lord! In the 14th chapter, the destruction of “action” (Karma) is described, as having been lost through “Kaama” (desire).”

[NOTES FROM “PRAKASH”: If there is no “destruction” of the paths of action, Jnana (knowledge) and “Bhakthi” (devotion), then our Lord would not have taken any “incarnation” at all! He will not also enact the “infatuating” Leelas! Neither, there will be the origination of the “liberated Jeevas”! In this event, this “created Universe” will be deemed to be caused only through “action”, (Karma) and not caused through our Lord’s “Leela” — though the TRUTH IS THAT THIS UNIVERSE IS CAUSED BY OUR LORD ONLY, AS HIS “LEELA” (PLAY).]

आधारकथनं त्वादौ गर्भे जीवस्य संक्रमः।

तामसः काम एषो हि ततोऽत्र शिवसंकथा॥८॥

KAARIKA 8 Meaning: “In the first instance, the “basis” (mother Diti) is being described. The entry of the “Jeeva”, into mother Diti, is described also. This “desire” is “Tamasik”, and due to this, the story pertaining to Lord Siva is also told here.”

क्रोधोऽपि कामसंबन्धी प्रसादो भक्तिहेतुकः।

पूर्वाध्याये वराहस्य चरित्रं तु निरूपितम्॥९॥

तत्र हिरण्याक्षवधः संक्षेपेण निरूपितः, तं विस्तरेण श्रोतुं भगवतो युद्धलीलायामासक्तमनाः विदुरः पृच्छतीत्याह—

KAARIKA 9 Meaning: “Anger also is related to “desire”! The cause for the origination of “Bhakthi”, is the “pleasing” (of our Lord). In the first chapter, the story of our Lord’s incarnation as “Sri Varaaha” has been already described.”

In the 13th chapter, the destruction of demon Hiranyaaksha was told in a summarized way! Sri Vidurji had got much attached to hear the “Leela of fighting” (Yudha Leela) of our Lord. Hence, he now asks for a detailed description of this “Leela” of our Lord, as per the following verse.

श्रीशुक उवाच ।

निशम्य कौषारविणोपवर्णितां हरेः कथां कारणसूकरात्मनः।
पुनः स पप्रच्छ तमुद्यताञ्जलिर्न चाऽतितृप्तो विदुरो धृतव्रतः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “In our Lord’s holy “body”, there is the sacred presence of all the “sacrifices”! On hearing the story of our Lord Sri Hari’s incarnation as “Sri Varaaha”, from Sage Maitreya, Sri Vidurji folded his palms, and in a humble way began to request the sage, to tell this incarnation of our Lord, in a “special” (detailed) way — as he was not satisfied, with the short description done by the sage, of the incarnation of our Lord, and Sri Vidurji had taken a “vow”, only to hear about the Leelas and virtues of our Lord!”

श्रीसुबोधिनी : निशम्येति। कौषारविणेति पितृसंबन्धात् युद्धलीलां कथयिष्यतीति ज्ञापितम्। हरेरिति तत्र च क्लेशाभावः। कारणभूतो यः सूकरो यज्ञः स आत्मनि यस्या। अनेन वराहवतारस्वरूपं तेन ज्ञातमिति सूचितम्। वराहावतारकथा पूर्वं पृष्टा, प्रकारान्तरेण पुनः पृच्छति—उद्यताञ्जलिरिति। कथां भिक्षामिव प्रार्थयति। तथा प्रार्थने हेतुः—न

चाऽतितृप्त इति। विदुर इति देशकालाभिज्ञत्वेन निपुणता। अवश्यप्रश्ने हेतुः—धृतव्रत इति। स हि धृतभगवद्व्रतः, भगवत्कथाश्रवणव्यतिरेकेण स्थातुं न शक्नोति॥१॥

संक्षेपेण पूर्वोक्तां प्रकृतोपयोगिनीं भगवत्कथामनुवदति—

SRI SUBODHINI: Sage Maitreya is addressed here as “Koushaaravi” — with his father’s name — The reason of this was, that Sri Vidurji thought, that Sage Maitreya, on being told about his father, will certainly describe the “Leela of fighting” (“Yudha Leela”) of our Lord, in which, he was deeply interested. The holy name of our Lord “Sri Hari” also has been referred to here — to indicate, that what is asked for, is the “Leela of fighting” of our Lord Sri Hari, and it will not give trouble or pain (in explaining) to Sage Maitreya! Instead, it will give only intense joy and bliss! The reference to the holy body of our Lord as “the boar”, symbolizing all the “sacrifices”, indicates, that Sri Vidurji had realized the divine nature of our Lord’s incarnation, as “Sri Varaaha”. Though, he had asked, and was told about this incarnation of our Lord as “Sri Varaaha” earlier, he now asks for the description of this incarnation of our Lord, in a “different” way!

He asks for the same, with “folded” hands — like “begging” for an object — with a prayer, to be told! The reason for this type of “prayer” to the sage, was that Sri Vidurji was not totally “satisfied”, with the hearing of this “Leela” of our Lord Sri Hari. He had attained the capacity to realize the value of the “place and time”, and he had felt the great necessity to hear about the “Leelas of our Lord Sri Hari” — as he did not want to listen to anything else! He had taken a “vow”, like this, and he will not be happy, without listening to our Lord’s “Leelas”!

As our Lord's "Leela" is considered as very useful, at all times, Sri Sukadeva (through Sage Maitreya) now speaks, in detail, the story of our Lord's "Leela", which was told earlier (i.e. again).

विदुर उवाच।

तेनैव तु मुनिश्रेष्ठ! हरिणा यज्ञरूपिणा।

आदिदैत्यो हिरण्याक्षो हत इत्यनुशुश्रुमा॥२॥

VERSE 2 Meaning: "Sri Vidurji said, "Oh best among the sages! I have heard, that our Lord Sri Hari, manifesting, in a divine Sri Varaaha "form", had destroyed the demon Hiranyaaksha, in the ancient times."

श्रीसुबोधिनी : तेनैव त्विति। तेनैव वराहेणैव। मुनिश्रेष्ठेति ज्ञाने हेतुः। हरिणेति विरोधः, कथं सर्वदुःखहर्ता तं मारितवानिति। एतद्विरोधपरिहारार्थमेव बहु वक्तव्यम्। यज्ञरूपिणेति। दैत्यत्वान्मारणस्याऽवश्यम्भावः। आदिदैत्य इति पदद्वयं मारणे अमारणे च हेतुः। आदित्वात् दैत्यानां मूलेच्छेदक एव स्यात्। हिरण्याक्ष इति। हिरण्यरूपे अक्षिणी यस्य। अनेन तस्य निधिरूपत्वं प्रदर्शितम्। एतदप्यमारणे हेतुः मारणे वा। तदृष्टिस्पृष्टभूमौ सुवर्णत्वसम्भवात् सर्वसुवर्णत्वे अमृतत्वेन सृष्टिनस्यादिति। अनुश्रवणमुच्चारणानन्तरम्, भ्रमात् श्रुते उत्तरासम्भवात्॥२॥

अथ प्रतिबन्धकत्वेन समागतो हत इति पक्षेणाऽस्य कथं प्रतिबन्धकत्वमिति पृच्छति—

SRI SUBODHINI: Sri Vidurji said, "Oh, best among the sages!" — this addressal indicates, that Sage Maitreya had the knowledge of this "Leela" of our Lord! Though Lord Sri Hari is usually seen, as the "remover of sorrow", He had, at this time "killed" the demon — which is against His own inherent nature of "protection"! Hence, the question, as to why did our Lord, though being "Sri Hari", kill the demon Hiranyaaksha? He is famous as the

redeemer of everyone's "sorrow"! Our Lord Sri Hari had symbolized all the Vedas, and the demon Hiranyaaksha had to be killed also!

Here, our Sri Mahaprabhuji explains, that two types of "attitudes" are expressed, through the use of words, "the aboriginal (ancient) demon" ("Aadi Daityaha") i.e. "to kill and not to kill" him! How? The word "Aadi" (ancient) is used to convey the "attitude" of our Lord, "not to kill" him — as the demon was the original basis and root for the origin of all the other demons. The Lord thought, that by killing this demon, the "roots and basis" of all the demons will be uprooted!

Through the use of the name of "Hiranyaaksha", it is explained that the "eyes" of this demon is "nectariane", (Amrutaroopa) and this was one of the reason, for not killing him! But, this very same "factor" became also, as one of the "cause", for his killing — as, wherever his "vision" would fall on this earth, there, everything will be converted to being "nectariane" in nature, and there will be no more "creation".

[NOTES: "Hiranya" means "Amrut" (nectar) also. When the "eyes" (vision) of demon Hiranyaaksha fall on the "Jeevas", then, as his "eyes" have "nectar" in them, all the "Jeevas" will become "immortal" — though in "creation", the factor of "death" is very important. Hence, creation will not get progressed, in this way.]

Sri Vidurji will now listen to this "Leela" of our Lord, with full attention, (i.e. without "delusion") and Sage Maitreya will find it easy to make him understand also!

Our Lord Sri Varaaha killed the demon Hiranyaaksha, as the demon had come to "obstruct" our Lord's "actions and tasks". Hence, Sri Vidurji asks, now, the sage, as to

how this demon had become the cause for "obstruction" to our Lord's "tasks"? — as per the following verse.

तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया।

दैत्यराजस्य च ब्रह्मन्! कस्माद्धेतोरभूमृधः॥३॥

VERSE 3 Meaning: "Oh Brahman! How did the "fighting" between this demon king take place with our Lord, who was seen coming up, while keeping mother earth on the tip of His tooth (tusk)? — as a play" (Leela)?"

श्रीसुबोधिनी : तस्य चोद्धरत इति। द्वयोः संबन्धिनोः षष्ठ्या निर्देशः संबन्धदाढ्यार्थः। एकः कार्यसाधकः कौतुकी, अपरो दैत्यराजत्वात् सिद्धसमस्तार्थः। अतः स्वभावतः कलहहेतोरभावात् कस्माद्धेतोरभूमृध इति प्रश्नः॥३॥

भगवत्कथाभिनिविष्टं दृष्ट्वा तमभिनन्दति मैत्रेयः—

SRI SUBODHINI: It is said here, that the relationship between the demon and our Lord is same and stable! Our Lord, had brought the "earth" up, from the Rasaatala region, like a "play" (Leela). The demon was also seen totally fulfilled, with all the "materials" secured, automatically! — as he was the king of all demons. Due to this, as both our Lord and the demon, were very relaxed and happy in their own respective ways, how did this "fighting" take place — especially, when there was no "cause" for the same? This is the type of question asked.

Sage Maitreya saw, clearly, that Sri Vidurji was sincerely keen to hear about our Lord's "Leelas" (story). Hence, he congratulated Sri Vidurji for this, as per the following verse.

मैत्रेय उवाच।

साधु वीर! त्वया पृष्टमवतारकथां हरेः।

यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविनाशिनीम्॥४॥

VERSE 4 Meaning: “Sage Maitreya said, “Oh great warrior! The question asked by you is the “best” one! As, you have asked me, about the “Leela” of our beloved Lord, performed during His incarnation! The Leela and story about our Lord, is capable of cutting away the pangs of death. Hence, your question is indeed, very noble! You, Oh Sri Vidurji!, are always, a noble saint!”

श्रीसुबोधिनी : साधु वीरेति। वीरेति संबोधनं तादृशलीलायां मनसोऽभिनिवेशद्योतकम्। यथाकथञ्चिदपि मनोनिवेशने कृतार्थो भवेदिति त्वया साधु पृष्टम्। कर्म पूर्वोक्तमेव साधुत्वेन निर्दिष्टम्। पृष्टस्य वा साधुत्वं विधीयते सर्वथैव तद्वाक्यं भिन्नम्। साधुत्वमुपपादयति—यद्यस्मात्कारणात् हरेरवतारकथां पृच्छसि। साधवो हि परदुःखनिवारकाः। प्रश्नस्य साधुत्वं विषयसाधुत्वात्। विषयस्य कथारूपस्य साधुत्वमुपपादयति—मृत्युपाशविनाशिनीमिति। मृत्योः पाशं विनाशयतीति॥४॥

मृत्युपाशविनाशित्वमुपपादयति—

SRI SUBODHINI: “Oh great warrior! (full of courage (Veeram)) — this addressal denotes, that IT IS THE HIGHEST COURAGE, FOR A HUMAN BEING. TO PUT HIS MIND INTO OUR LORD’S “LEELAS AND STORIES”, AS IT CUTS AWAY THE PANGS AND BONDAGE OF “DEATH” ITSELF! I.E. THIS IS TRUE “COURAGE” (VEERATWAM). “You have exhibited this sort of courage! You are indeed a very brave person!” A person of this world, will certainly get totally fulfilled, even when, he puts his mind, (even a little of it), in listening to the “Leelas” and stories of our Lord! “Hence, you have asked the “best” of questions, as the putting of one’s “mind”, in our Lord’s “Leelas” and stories is, indeed, the “best” of all “actions” (Sreshtakarma). “YOU HAVE ASKED THE QUESTION, ABOUT OUR LORD SRI HARI’S “LEELAS” AND STORIES! — AS

OUR LORD REMOVES THE SORROW OF EVERY-ONE!

The purport of Sage Maitreya's saying is, that the subject matter (of our Lord's "Leelas") is also "noble" (holy), as also the one, who has asked the question viz. Sri Vidurji. The question attained it's highest nobility and stature, as the "subject" on which, it is asked, is the highest viz. our Lord Sri Hari! The "Leelas" and stories of our Lord destroys the aspect of "death" of all those, who have to "die" — i.e. they become "immortal", due to the grace conferred on them, by the "Leelas" of our Lord!

Through the next verse, emphatically, it is stated, that OUR LORD'S STORY AND "LEELAS" CUTS AWAY AND DESTROYS THE "BONDAGE" OF "DEATH"

ययोत्तानपदः पुत्रो मुनिना गीतयाऽर्भकः।

मृत्योः कृत्वैव मूर्ध्न्यङ्घ्रिमारुरोह हरेः पदम्॥५॥

VERSE 5 Meaning: "Through the nectariane Leelas and stories of our Lord Sri Hari, expounded to him, by the sage (Sri Naarada), the boy Dhruva, the son of Utaanapaada, was able to attain the holy abode of our Lord Sri Hari, by putting his feet, on the head of "death" itself! (Such is the glory of our Lord's "Leelas and stories")."

श्रीसुबोधिनी : ययेति। यया कथया उत्तानपदः पुत्रो ध्रुवो मुनिना नारदेन गीतया सुखार्थमपि श्रुतया मृत्योर्मूर्धनि अङ्घ्रि कृत्वा स्थापयित्वा हरेः पदमारुरोहः। स हि ध्रुवः शरीरमत्यक्त्वैव ध्रुवपदं गतः। वीरं स्ववीर्येणाऽभिनवेशितचित्तः कथायां भवति। तपस्तु पूर्वसिद्धमेवेति तस्य न मृत्युनाशकत्वम्। भगवत्प्रसादोऽपि कथाया व्यापाररूपत्वान्न भिन्नतया साधकः। अतो नारदोपदिष्टः सर्व एव मार्गः कथारूपो जातः। यद्यपि मात्रा

भजनमुपदिष्टम्, तदपि मुनिनैव निर्द्धारितम्। भजनकथाश्रवणयोः प्राप्ताप्राप्तविवेके क्रियमाणे तपस्यादेरप्रयोजकत्वात् कथाभिनवेश एव फलसाधकः। तत्राप्यभिनवेशस्य स्वरूपमध्यपातात् भिन्ना कथैव हेतुः उत्तानः पादो यस्येति। पूर्वं सोऽपि उर्ध्वपादस्तपः कृतवानिति ज्ञायते। तादृशस्याऽपि नरकरक्षको जात इति स्वपरपुरुषार्थसाधकत्वं कथाया निरूपितम्। अर्भक इति कालादेरसाधकत्वम्। विमाने समागते देहं त्यक्षतीति बुद्ध्या मृत्युरपि समागतः, तदा कथाव्याप्तदेहस्य भगवच्चरणारविन्दच्छायया शान्तस्य हेयत्वाभावात्, मृत्युनोत्तोलितदेहो विमानपर्यन्तं मृत्योर्गमनाभावमाशङ्क्य, तस्य मस्तके पादं दत्त्वा तेनैव शरीरेण विमानम्, पश्चाद्ध्रुवलोकं चाऽऽरुरोह। अतः कथाऽभिनवेशो महाफलः, स विदुरे जात इत्यभिनन्दनम्॥५॥

यस्मिन् कल्पे वराहहिरण्याक्षयोर्युद्धकथा अतिसमीचीना, तां वक्तुं प्रक्रियान्तरमारभते—

SRI SUBODHINI: Dhruva, got the bliss of our Lord's "Leelas" and stories, as told to him, by Sage Naraada. Due to this, he was able, along with his body, to put his feet, on the head of "death" itself, and attain the "place of Dhruva", blessed by our Lord Sri Hari! He, who is really courageous like Dhruva only, will merge his mind into the "Leelas" and stories of our Lord Sri Hari! (ie. getting attached, with his full mind).

Did Dhruva attain our Lord's abode, through his penance? Answering this, it is said, that Dhruva had already done his penance, earlier. Due to this only, he was born, in a noble family. Penance cannot destroy the factor of "death" (i.e. cannot conquer). The blessings and grace of our Lord is directly related to the "Leelas" and stories of our Lord. Hence, the true "Saadan" (spiritual practice) is this only! But did everyone attain our Lord Hari's holy abode, through this spiritual practice? In the case of Dhruva, his mother had inspired him to (instructed)

do worship and service to our Lord Sri Hari. But, it was Sri Naarada, who had firmly established this "inspiration", to serve and worship our Lord Sri Hari, in the mind of Sri Dhruva.

Our Sri Mahaprabhuji says here, that spiritual efforts of penance etc. are not useful to (i.e. cannot attain) attain the holy abode of our Lord Sri Hari. In this way, service/worship of our Lord, and listening to His "Leelas" (stories) are told, through actual experience, to be beneficial to the devotee, to attain our Lord's holy abode! In fact, spiritual practices, such as penance etc. cannot also overcome and conquer "death". Hence, deep attachment and love, for our Lord's "Leelas" (stories) only, are deemed to be the "best" path, to not only gain victory over "death", but also, attain the holy abode of our Lord Sri Hari. Only the "Leelas" of our Lord, can enable a devotee, to cross over "death".

Sri Naarada had given his "instructions" (Upadesa) to Sri Dhruva, and these instructions were of the form of our Lord's "Leelas"!

The name of "Uttaanapada" (Sri Dhruva's father) denotes, that the feet of Uttaanapaada, were always "held" up! The purport of this reference is, that King Uttaanapaada had done penance by holding his "leg" up. But, due to the glory of the "Bhakthi" of Sri Dhruva only, his father, Uttaanapaada was saved from his stay in the "hell"! This was accomplished by Sri Dhruva, as he was fully devoted to the "Leelas" of our Lord.

Sri Dhruva was only a "boy", and the factor of "time" and others, were not helpful to him! At the time of his "departure", from this world, our Lord had sent him a special "plane", to carry him to His holy abode. The factor

of “death” thought, that Sri Dhruva will “die” — i.e. give up his physical “body”, and then only ascend to his abode, by getting on to the plane! “Death”, therefore waited to take away his “body”. BUT THE “BODY” OF SRI DHRUVA WAS FULLY “PERVADED” BY THE STORIES AND “LEELAS” OF OUR LORD! HIS “BODY” HAD ATTAINED TOTAL “PEACE”, (SAANTHI) THROUGH THE “SHADOW”, GIVEN BY THE LOTUS-LIKE HOLY FEET OF OUR LORD. DUE TO THIS, IT WAS NOT POSSIBLE TO “GIVE UP” THIS HOLY “BODY”. The factor of death tried it’s “best” to claim the “body” of Sri Dhruva. But, it could not reach up to the plane. Sri Dhruva in this way, reached the plane, by PUTTING HIS FEET ON THE HEAD OF “DEATH” — ALONG WITH HIS “BODY” IN TACT! Sri Dhruva ascended to his “world of Dhruva”, using this plane, sent by our Lord!

All this was made possible, by the “result” of the devotion and love of Sri Dhruva, for our Lord’s “Leelas and stories” (i.e. entry into our Lord’s ‘Leelas’). Sage Maitreya had realized, that Sri Vidurji also has in him, the sincere devotion and interest to listen to our Lord’s “Leelas”. This is the reason, for the “best wishes and congratulations”, offered by Sage Maitreya.

With a view to describe the “beauty” of the “time”, (Kalpa) when the glorious fight between our Lord Sri Varaaha and the demon Hiranyaaksha had taken place, Sage Maitreya begins this “Leela” of our Lord, in a different way — as per the following verse.

अथाऽत्राप्रीतिहासोऽयं श्रुतो मे वर्णितः पुरा।

ब्रह्मणा देवदेवेन देवानामनुपृच्छताम्॥६॥

VERSE 6 Meaning: "I have heard, this particular Leela and story of our Lord, which was told by Lord Brahma, the Lord of the celestial deities, when he was asked to tell this "Leela" of our Lord, by the celestial deities."

श्रीसुबोधिनी : अथेति। अत्रापययमितिहासः पूर्वं मया श्रुतः, इतिहासत्वात्। व्यासात्, पराशराद्वा। वेदसारोद्धारः समाधिभाषायाम्, इतिहाससारोद्धारो मतान्तर इति विवेकः। इतिहासः पुरावृत्तकथा, गर्वहेतुर्हास्यहेतुर्वा, आश्चर्याश्रयरूपता वा। अयमिति बुद्ध्युपस्थितः। पुरा ब्रह्मणा देवानामनुपृच्छतामर्थे वर्णित इति पुरावृत्तत्वं समर्थितम्। ब्रह्मणा बालकचेष्टाया वर्णितत्वात् हासहेतुत्वम्, देवतानां निदानपरिज्ञापकत्वेन गर्वहेतुत्वम्, सर्गलीलायाश्च मुक्तजीवविषयत्वेन आश्चर्याश्रयत्वम्। गर्भस्थितौ जयविजयौ देवानां प्रश्नहेतुभूताविति तद्धेतुकथनार्थमयमध्यायः। प्रकरणस्याऽप्युपोद्घात इति ब्रह्मानुक्तोऽप्यर्थ उच्यते। उक्तो वा ततः संकृष्य हेतुत्वार्थं भिन्नतया निरूप्यते। देवदेवेनेति देवानामिष्टदेवत्वात् कथायाः प्रामाणिकत्वम्। अनुपृच्छतामिति तत्रापि भगवत्कथायामेव तैरपि पृष्ठमिति ज्ञायते॥६॥

हेतुभूतां कथामारभते—

SRI SUBODHINI: "This is an epic, (old story) which I have heard from Sage Vyaasji." (Alternately from Sage Paraasara).

Our Sri Mahaprabhuji explains here clearly the nature of the two main types of languages viz. (1) "Samaadhi Bhaasha" — the words spoken, when the mind is totally united with our Lord i.e. the "words" are inspired by our Lord only — and (2) the "other types" of languages. Where, the pith, gist and summary of the Vedas are clearly explained — this "language" is deemed to be "Samaadhi Bhaasha" (see meaning as above), where, the gist and pith of an "epic" (Itihaasa) is deemed as the "other language".

Usually an “epic” deals with stories and events pertaining to ancient times, referring to some stories of glorious “pride” (which instill and inspire glory in one’s achievement) or of humor! They may pertain to “astounding” (astonishing) stories also!

Sage Maitreya says, that Lord Brahma himself had told this story, when the celestial deities had asked him, about this “Leela” of our Lord. This also goes to prove, that our Lord had enacted this “Leela”, actually, as Lord Brahma was a “witness” to this “Leela”! Lord Brahma had described this story. The demon Hiranyaaksha was born of “liberated souls”, (Jaya and Vijaya—the gatekeepers of Sri Vaikuntam) and this is the most “astonishing” factor i.e. the “liberated souls” had to take “births” — as per the will and desire of our Lord! The purpose of this chapter, is to describe their “births”. Sage Maitreya will describe, not only, what Lord Brahma had recanted, but, will also explain the “inner meaning” of this “Leela” of our Lord! Lord Brahma was the Lord of all the celestial deities (Deva Devana). Due to this, the “story” told by him will be truthful! The question to Lord Brahma was asked, by the celestial deities, on our Lord’s “Leelas and stories” only.

Through the next verse, the “cause” (Kaaranam) for this “Leela” of our Lord is being told.

दितिर्दाक्षायणी क्षत्तमारीचं कश्यपं पतिम्।

अपत्यकामा चकमे सन्ध्यायां हृच्छयार्दिता॥७॥

VERSE 7 Meaning: “Oh, conqueror of your senses! With a view to attain a child, mother Diti, daughter of Daksha Prajaapati, out of her lustful mind, prayed to her husband Sage Kashyapa, the son of Mareechi, for the

fulfillment of her desire, at the time of "Sandhya" — dusk!"

श्रीसुबोधिनी : दितिरिति। दाक्षायणीति पुरुषस्वभावा धृष्ट्या। दक्षोऽपि प्राचेतसो गर्वादिदोषयुक्तो बहुभर्तृकापुत्रः, अन्यथा तस्यास्तथा धाष्टर्यं नोपपद्येत। क्षत्तरिति जितेन्द्रियत्वेन संबोधनम्, कामलीलाया वक्ष्यमाणत्वात् दोषाभावाय। मारीचमिति। 'मरीचिर्मनसोऽभवत्' इति मनसः सङ्कल्पजनकत्वात्, संकल्पस्य कामजनकत्वाच्च। कश्यपः कामावतार इति सूचितम्, अन्यथा तथा क्षोभो न भवेत्, न वा स प्रवर्तते। कश्यपमिति। ब्रह्मणः शापरूपोऽयम्। यथा 'आसन् मरीचेः षट् पुत्राः' इति कल्पान्तरे, तथाऽस्मिन् कल्पे मरीचिपुत्रत्वादस्याऽप्युपहासः सम्भवति जितेन्द्रियाभिमानिनः। तदा ब्रह्मणा अयमपि शप्त इति लक्ष्यते, पौत्राविवाहात्, एवं प्रसङ्गात्, नामानिरुक्तेश्च। पतित्वान्नाऽत्यन्तमनौचित्यम्। बहुस्त्रीकत्वात्तद्रतोऽयं रतिकाम्यया प्रवर्तते। यथाऽग्निहोत्रादिधर्मः, तथा व्रतमपि धर्म इति। परं विधर्मत्वात् क्रोधजनकत्वम्, अपत्ये दोषसम्भवाच्च। अपत्यकामेति न वैराग्यादिना परिहर्तुं शक्या। सन्ध्यायामिति निषिद्धकामस्योद्गमनहेतुरुक्तः। हृच्छयः कामः। हृदये स्थित एव तदानीमुद्गतः, तेनाऽर्दिता भिन्नमर्मा॥७॥

कश्यपं कर्मणि प्रवृत्तं नाशयितुं प्रवृत्तेति कथनार्थं तस्याऽग्निहोत्रकर्मोच्यते—

SRI SUBODHINI: "Diti" is called here as "Daakshayani" — being the daughter of Daksha Prajaapati, she was always very rigid, (firm) and had the qualities of a "male" in her! Her father was also affected, with the blemish of "pride". He was the son of a mother, who had many "husbands". Hence, his daughter Diti also was proud and self opinioned!

Sri Vidurji has been called here, as the "one, who has conquered his senses" (Jitendriya!). This is referred to, as he will not be affected by "lust" or desire, even when this story of Diti's "lust", and it's consequences, are described!

The reason for describing Kashyapa, as the son of Mareechi, is to reemphasize the fact, that he was an incarnation of "cupid" (Kaama = lust) and had got originated from the "mind" of Sage Mareechi. "Mind" consists of "thoughts", and usually "thoughts", unless properly directed, originate "desires" of many types! Due to this stature, as an incarnation of "Kaama", Sage Kashyapa yielded to the prayer of mother Diti, and fulfilled her desires!

The name "Kashyapa" also means, that he was of the form of a "curse of Lord Brahma"! How? At a different "aeon" (Kalpa), Sage Mareechi had 6 sons, and all of them had dishonored Lord Brahma, by making fun of him! They were cursed by Lord Brahma to become "demons". In this particular time also, Kashyapa became the son of Sage Mareechi, and in this life also, he had made fun of Lord Brahma, due to his "pride" as a person, who had great control over his senses! Lord Brahma cursed him again. Due to this only, he had got married to the granddaughter of Lord Brahma! His name of Kashyapa has another meaning also. The word "Kashyam" also means "Madhyam" (alcohol). The one, who "drinks" (alcohol) is the husband of Diti, and in this way, there was nothing improper to have yielded to her prayer!

It has been said, that it was not proper to have yielded to her prayer, at this holy time of "Sandhya" (dusk). Due to this, Kashyapa got angry and the children, which were born, were full of "blemish"

For the sake of distracting the holy Sage Kashyapa, who was now doing the "worship of fire", through the following verse, this "fire worship" (Agnihotra) is being explained.

इष्ट्वाऽग्निजिह्वं पयसा पुरुषं यजुषां पतिम्।
निम्लोचत्यर्कं आसीनमग्न्यगारे समाहितम्॥८॥

VERSE 8 Meaning: "Sage Kashyapa was performing the fire worship, through the giving of oblation of "milk", to the Lord of Yagurveda viz. our Lord, who is the Lord of all sacrifices (Yagna Purusha). After this, on the setting of the sun, Sage Kashyapa was sitting on the sacrificial place, in deep meditation. Mother Diti prayed to the sage, at this time!"

श्रीसुबोधिनी : इष्ट्वाऽग्निजिह्वमिति। अग्निरेव जिह्वा यस्य। यदा वीतार्चिलेला यद्विभाति तदेवानामास्यम्, यदा नीलोऽप्रकाशोऽर्चिरुदेति सोऽग्निर्भगवज्जिह्वा। पयसा नित्यहोमः। 'रेतः सिञ्चति प्रजनने' इति प्रकृतोपयोगित्वं च। अग्निहोत्रज्ञस्य चर्वणरूपत्वाद्यागरूपत्वाच्च पुरुषमिष्टेत्युक्तम्। यजुषां पतिमिति, यजुर्वेदेनाऽग्निहोत्रमिति वाक्यात्। निम्लोचत्यर्क इति। अतः 'अस्तमिते होतव्यम्' 'सन्धौ होतव्यम्' इति च पक्ष आदृतः। आसीनमिति अनुपस्थानपक्ष उक्तः, अन्यथा प्रजायेत। अग्न्यागार एवाऽऽसीनम्। समाहितमिति सावधानान्तःकरणो भूत्वा, इष्टं भगवन्तं ध्यायतीति लक्ष्यते॥८॥

दितिः षड्भिः सोपपत्तिकं संबन्धं प्रार्थयते। एष इति।

SRI SUBODHINI: The "tongue" of the Lord of all sacrifices is "fire". When the "fire", which has become "peaceful", is made to revive again, into big flames, then these flames, are considered as the "faces" of celestial deities! When, without much brilliance, there is the blue flame only, then we should regard this flame, as the tongue of our Lord Himself!

Usually, everyday, fire worship is done, through the pouring of "milk" as oblation, and this "milk" becomes the vital energy of the "male", which is useful for

procreation! This fire worship is done, by giving the “food of milk” to our Lord, through the process of doing this worship, as described in the Yagurveda.

This fire worship is done at two times. When the “sun sets”, this worship should be done, as also at the time of dawn! Sage Kashyapa had done this worship, at the appropriate time, and was sitting, doing his “meditation”. This indicates, that the fire worship had been completed, and he was sitting meditating, through his inner mind, on our Lord, with control and discipline!

Mother Diti, through the next 6 verses, makes Sage Kashyapa know, about her “desires”, giving due reasons. Through these, she makes her prayer.

कामपीडाप्रतीकारो यशसाऽनुग्रहस्तथा।

वैषम्यस्य च निर्द्धारो द्वाभ्यामन्ते तु याचनम् ॥१॥

प्रथमं कामपीडामाह सर्वहेतुभूताम्—

KAARIKA 1 Meaning: “(1) The agony caused by “lust”. (2) Its purpose and way. (3) The grace through “fame” (Yash) and (4 and 5) two verses determining the “choice” and (6) through the last verse, her “prayer”, for “relationship”!”

Through the following verse, mother Diti speaks about the agony of her “desire” — which is the cause, for everything to follow.

दितिरुवाच।

एष मां त्वत्कृते विद्वन्! काम आत्तशरासनः।

दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः॥१॥

VERSE 9 Meaning: “Mother Diti said, “Like an intoxicated elephant smashes the soft banana trees, in the same way, the Lord of cupid, with his bow, for the sake

of attaining relationship with you, has attacked me—a helpless and pitiable woman! I have become restless due to this!”

श्रीसुबोधिनी : एष इति। देवतारूपः कामः प्रत्यक्षो जात इति दर्शयति। कामशास्त्रे कामः पुरुषमेव बाधते, न तु स्त्रियम्, तस्याः स्वपृतनारूपत्वात्। पुरुषार्थश्च पुरुषस्यैव, अन्यथा पुरुषस्य स्त्रीशेषत्वं स्यात्। तस्मात्कथं बाधत इत्याशङ्क्याऽऽह—त्वत्कृत इति। त्वदर्थं मां बाधते। त्वां बाधितुमसमर्थस्त्वद्बाधार्थं मां बाधत इत्यर्थः। अतोऽहं कामप्रेरिता त्वद्बाधां करोमीति भावः। विद्वन्निति नाऽत्र किञ्चिन्निरूपणीयम्, कामातुरायाः शास्त्रसिद्धत्वात्। आत्तशरासन इति त्वद्बाधायामकृतायां मां जीवतो मारयिष्यतीति सूचितम्। साक्षात्कारः स्वस्य पृतनात्वसूचकः। अत एव ‘भ्रुवोर्भङ्गो जायते’ इति रसदृष्टयोऽपि निर्गच्छन्ति’ इति शरवत्त्वम्। दुनोति पीडयति। दीनामिति तस्य निर्दयत्वं सूचितमस्य दयोत्पादनार्थम्। विक्रम्येति तस्याऽत्यन्तमाग्रहः। रम्भामिव महागज इति नाशनार्थं प्रवृत्तिः॥१॥

तस्मान्नाऽहमुपेक्षणीया, किन्तु कृपा कर्तव्येत्याह—

SRI SUBODHINI: Mother Diti explains now, that Lord Cupid (Kaamadeva) himself has got manifested. In the science of desire, it has been said, that lust usually agonizes only the “male”, and not the “females” — as the “female” constitute his “army”. “Kaama” (desire) is a “human” goal of the “male”. If this was not so, then, all “males” would have come under the total control of the “females”!

In view of the above, how come, the Lord of Cupid is agonizing this body? Answering this, it is said, that this “agony” was caused, for the sake of “you” (i.e. Sage Kashyapa) — as, this Lord of Cupid, has no power or capacity to “agonize” Sage Kashyapa. “The purpose of desire in me, is to give agony! Due to this “agony” in me only, I am, giving you this trouble.”

Mother Diti has addressed her husband as “Vidwan” — to tell him that, “you are aware of everything! I need not explain more, about my state, to you! I have got desire in me! The Lord of cupid is standing before me, with his bow! He will destroy me, if I do not make you yield to my desires! (i.e. allow Lord Cupid to succeed). I have become a “part” of the army of cupid. Hence, I am able to understand all the consequences.”

Usually, the ladies “curve” their eyebrows and the eyes to express great “relish” (Rasa), when they get into a state of “lust”. That is why, “women” are said to be the “arrows” of cupid! “I am helpless, and even then, the Lord of cupid does not get compassion on me! — thus expressing, the lack of compassion, in “Lord of cupid!” You are not lacking in compassion for me! The Lord of cupid has his firmly determined “desire”! This “desire” has come to destroy me, and “Oh Lord! being compassionate, please save me, from this destruction!”

“Please do not, due to this reason, “give me up” — but shower your grace on me” — this prayer is done by mother Diti, as per the following verse.

तद्भवान्दह्यमानायां सपत्नीनां समृद्धिभिः।

प्रजावतीनां भ्रदं ते मय्यायुङ्गमनुग्रहम्॥१०॥

VERSE 10 Meaning: “Through the above reason, I am also jealous and burning with envy, caused by the prosperity and plenty of children of my co-wives! Hence, through your grace, please save me. May all auspicious welfare visit you!”

श्रीसुबोधिनी : तद्भवानिति। कामादयः षट् बाधकाः प्रत्येकं सर्वत्र लोके। मम तु सर्वे संभूय बाधका इति ज्ञापनार्थं कामबाधां निरूप्य मात्सर्यमाह— सपत्नीनां प्रजावतीनां समृद्धिभिर्दह्यमानायां

मय्यनुग्रहमायुङ्क्तम्। लोट आत्मनेपदम्। सपत्न्येव दाहहेतुः, तत्रापि बह्व्यः, तत्रापि मदपेक्षया तासां समृद्धिः, तत्रापि प्रजावत्त्वम्। अतो दोषचतुष्टयेन मात्सर्येण दाहः, तन्निवृत्यर्थमनुग्रहः कर्तव्यः। समृद्धिप्रजादाने ततोऽप्यधिकदाने वा दाहाऽभावः सुखं च भविष्यतीति भावः। भद्रं त इति पूर्वं बाधकत्वेन स्वस्य निरूपणात्, प्रवृत्तावपि कदाचिद्बाधः स्यात्, तथा सत्यप्रवृत्तिरेवाऽस्त्विति शङ्कां परिहरति॥१०॥

तदनुग्रहेण न केवलं दोषाभावः, किन्तु गुणो भविष्यतीत्याह—

SRI SUBODHINI: The entire “humanity” is affected by the 6 types of “changes”, which “desire and lust” produce, in their “minds”, at all places! “As far as I am concerned, all the 6 “changes” (Vikaar) are attacking me together, and giving me severe agony!” She now speaks, about her “jealousy and envy”, caused by the plenty of children and prosperity of her “co-wives”. She pleads with her husband, to shower his grace! The “jealousy” has caused “burning agony” in her, and this is due to her “co-wives”, who are many! “These co-wives have special happiness and prosperity. Together with this prosperity, they also have many children!” Due to these, I am suffering, through my envy and jealousy. If you give me your grace of “relationship” now, I will get rid of my agony and attain “happiness”! Mother Diti also says, “let there be auspicious welfare to you” — to mitigate any doubt, that Sage Kashyapa, treating her ‘prayer’ as inappropriate, may not concede to her prayer!

“Through your grace, not only, all types of “blemish” will be eradicated, but good virtues and beneficial results also will ensue” — Mother Diti speaks like this, as per the following verse.

भर्तर्याप्तोरुमानानां लोकानाविशते यशः।

पतिर्भवद्विधो यासां प्रजया ननु जायते॥११॥

VERSE 11 Meaning: “The fame of a wife, duly honored and deeply loved by her husband, spreads throughout the world! The fame of a wife, who gives birth to a son, like her own husband, gets spread, throughout the world, in a very special way!” (i.e. the husband takes “birth” like himself, as his son).

श्रीसुबोधिनी : भर्तरीति। सामीप्ये सप्तमी। भर्तृसमीपे आप्तोरुमानानां यशो लोकानाविशते। गर्भाधानादिसंस्कारेषु भर्त्रा सह एकासने स्त्रीणां संमाननमिति तत्कीर्तनम्। भर्तृकर्तृकं वा माननम्। तद्यशसो लोकप्रवेशमुपपादयति—पतिर्भवद्विध इति। यासां स्त्रीणां भवद्विधः पतिः प्रजया पुत्ररूपेण निश्चयेन जायते, ‘तज्ज्ञाया जाया भवति यदस्यां जायते पुनः’ इति श्रुतेः॥११॥

एवं गुणदोषौ निरूप्य नीतिमपि निरूपयति—पुरेतिद्वय्याम्—

SRI SUBODHINI: Here, special reference (Bhartari) is made for the nearness (dearness) of a wife, to her husband! When, ones own wife, is honored and respected by her husband, then, her “fame” gets spread, throughout this world! It is also said, that on the wife getting pregnant, and at other times, various purifying ceremonies are performed, by making the wife sit along with her husband. During these ceremonies (like “Pumsavana” ceremony done during the 8th month of pregnancy) a wife is “specially” honored! This “fame”, due to her “honoring”, gets spread throughout the world. Further, it is said, that when the husband takes a “rebirth”, like himself, as his own son, through his wife, then the “fame” of his wife spreads, in a very “special” way! Moreover, as per the saying of the Vedas, this wife is considered, as a “real wife”, who gives birth to a son, like her husband! The Vedas say, “She only is considered, as the most ideal “wife”, through whom, her husband takes a rebirth, as

her son!"

In this way, after explaining both — blemish and virtues — mother Diti, through the next two verses, speaks of the role of "justice" (Neeti) also (of proper conduct, and it's rule).

पुरा पिता नो भगवान् दक्षो दुहितृवत्सलः।

कं वृणीत वरं वत्सा इत्यपृच्छत नः पृथक्॥१२॥

VERSE 12 Meaning: "Our father Prajaapati Daksha, who loved all his daughters intensely, had asked us individually this, "Oh, my beloved daughters! Please tell me, as to which bridegroom, you would like to choose as your husband?"

श्रीसुबोधिनी : विवाहात्पूर्वं नोऽस्माकं पिता दक्षः। भगवानिति सर्वसमर्थः। चन्द्रमिव त्वामपि करिष्यतीति भयं जनयति। दक्ष इत्यभिचरेद्वा। दुहितृवत्सल इति स्नेहादौदासीन्याभावः। अत एव हे वत्साः कं वृणीतेत्यपृच्छत पृथक्। पृथक् इत्यन्यानुरोधाभावाय। नोऽस्मान्। विभक्तयन्तरत्वात् पौनरुक्त्यम्। अनेन तस्य विचारभङ्गे महानुपद्रवो भविष्यतीति प्रवृत्तौ हेतुरुक्तः॥१२॥

इदानीमस्माकं नाऽस्ति वैषम्यम्, तव तु वैषम्यमित्याह—

SRI SUBODHINI: "Before marriage, our doting father had asked us, individually, (i.e. all daughters) as to whom, we desire to choose, as our husbands' — i.e. our liking and desire! Our father's name is "Daksha" (meaning all-capable). Hence, please accept my "prayer" now, failing which, perhaps our father may "curse" you also, as he did, to the "moon", on an earlier occasion!" In this way, mother Diti indicates the possibility of "danger" to Sage Kashyapa! Her father "Daksha" was "clever" in the art of "black magic" also! But, most probably, he may not sink so low, to do this evil practice, as he loves his

daughters most! He will never give up his daughters also. He had asked, each of his daughters, their opinion individually, due to the reason, that he knew that, if they were asked the same question, as a group, then there is a possibility of the opinions expressed by everyone, or the other, influencing or affecting the opinion of the individual daughters. He desired, that each of his daughter, to tell about her own views, in a free and independent way!

The purport of mother Diti's statement is, that she desired to caution her husband thus, "Oh Lord! if you do not fulfill my desire, then, you might confront severe stress and trouble! Hence, please accept my prayer!"

"We do not have any wrong attitudes, in our inner mind. But you seem to nurture the same" — mother Diti tells like this, to her husband, through the following verse.

स विदित्वाऽऽत्मजानां नो भावं संतानभावनः।

त्रयोदशाऽददात्तासां यास्तेशीलमनुव्रताः॥१३॥

VERSE 13 Meaning: "Our beloved father desired, that several "children" should be born for his daughters! Knowing our respective desires, attitudes and wishes, he gave you 13 daughters, in marriage (out of many), who are all following and serving you, with the same loving attitude! If we, the daughters are not blessed with children, then our "marriage" itself will become fruitless and a waste!"

श्रीसुबोधिनी : स विदित्वेति। आत्मजानां नो भावं विदित्वा तासां मध्ये त्रयोदश नोऽस्मान् ते अददात्। यास्ते शीलमनुव्रताः समानस्वभावाः। तत्राऽपि दक्षः संतानभावनः, दुहितृसंतानं भावयतीति। संतत्यभावे दानमेव व्यर्थं स्यात्॥१३॥

एवमप्रवृत्तौ नीतिविरोधमुपपाद्य प्रार्थयति—

VERSE 15 Meaning: "Sage Maitreya began to say

SRI SUBODHINI: After knowing our mind (i.e. his daughters), our father gave 13 of his daughters, in marriage, to you — as all of us, have the same attitude and nature! We are all, now, following your attitude, and have adjusted ourselves, as per your nature and will. Our father desired that we, his daughters, should have many children — as a “marriage”, without children will be useless (wasteful)!

“In view of the above, if you do not accede to my prayer (and do, as I have prayed for), then, your action will be deemed as against established code of conduct (Neeti). After emphasizing this point, mother Diti is praying further, as under.

अथ मे कुरु कल्याण! कामं कञ्जविलोचन॥

आर्तोपसर्पणं भूमन्नमोघं हि महीयसि॥१४॥

VERSE 14 Meaning: “Oh Lord! with an auspicious form and merciful lotus like eyes! Please fulfill my desire (to have a son), Oh noble one! A prayer done to the glorious Mahatmaas, never goes in vain (fruitless)!”

श्रीसुबोधिनी : अथेति। न विरोधादिशङ्कया प्रवृत्तिः कर्तव्याः, किन्तु रसेनैवेति भिन्नप्रक्रमः। तव कामाभावेऽपि मे कामं कुरु, मे कामनां पूरयेत्यर्थः। कञ्जविलोचनेति प्रकृतोपयोगिरूपवत्त्वम्। दैन्यमाह— आर्तोपसर्पणमिति। महीयसि महापुरुषे आर्तानां प्रार्थना सफलैवेत्यर्थः। सर्वत्र षड्भिर्निरूपणं तत्कार्यस्य भगवत्त्वाय॥१४॥

SRI SUBODHINI: “Please do not try to fulfill my desires, out of “fear”, caused by the feelings of disgust or opposition, in your mind! Though, you have no “desire” in you, at the present time, I pray, that you fulfill my desire, to have children! The qualification, of “having lotus like eyes”, is added by mother Diti, to reemphasize the fact

that, “your form is appropriate to fulfill my desires”! She has expressed her own “helpless” nature, and the glory of Sage Kashyapa, through the specific words, used in this verse. (“Arthopasarpanam” and “Maheeyas”). Moreover, she says, that a prayer made to noble Mahaatmas, is always favorably answered! i.e. they always attain the desired purpose and goal!

Mother Diti has ‘prayed’ for the fulfillment of her “desire”, in 6 verses — as this was done, as per the will and desire of our Lord — i.e. of the form of our Lord — as our Lord has 6 “Gunaas” or virtues in Him!

धर्माद्विक्षात्ततो भीतो लोकानां निन्दनादपि।

कालकर्ममहादेवादप्रवृत्तस्त्वसान्वयत्॥१॥

असान्वितायां भगवानपि क्रुध्यतीति तस्याः सान्त्वनं कृतवानित्याह—

KAARIKA 1 Meaning: “Sage Kashyapa was afraid and deeply concerned about (1) the righteous course of action (Dharma), (2) of Daksha himself, (3) condemnation of the world, (4) wrong time, (5) wrong action and (6) Lord Siva! Despite these “contradictory factors, Sage Kashyapa did not agree to the prayer of mother Diti. Instead, he began to reassure and comfort her!”

He thought within himself, “If I do not, at least, give her assurance and comfort, then our Lord will become unhappy (angry).” With this in mind, the sage comforted his wife — this is explained by Sage Maitreya, through the following verse.

मैत्रेय उवाच।

इति तां वीर! मारीचः कृपणां बहुभाषिणीम्।

प्रत्याहाऽनुनयन्वाचा प्रवृद्धानङ्गकश्मलाम्॥१५॥

VERSE 15 Meaning: “Sage Maitreya began to say,

“Oh, brave one! (Oh Sri Vidurji!) Mother Diti had become agitated, due to the onrush of her compelling desire! She became helpless and desperate! Her state became very irritable! She prayed again, in so many ways, to her husband, for the fulfillment of her desires! Hearing her pleading, Sage Kashyapa began to “comfort and reassure” her, through the following words!”

श्रीसुबोधिनी : इतीति। वीरेति संबोधनं सान्त्वनवाक्येषु भ्रमाभावाया।
मारीच इति पूर्ववत्। कृपणामिति दया। बहुभाषिणीमिति भयम्।
वाचेति न प्रवृत्त्या, अन्यथा रसाभासः स्यात्। किञ्च, प्रवृद्धोऽनङ्ग एव
कश्मलो यस्याः। न हि स कश्मला भुज्यते, अतः कश्मलनिवृत्त्यर्थं
सान्त्वनम्॥१५॥

कामोऽभिमानात् फलतो वा निवर्तते, तत्र फलस्य साम्प्रतं कर्तुमयुक्तत्वात्
साधारणवाक्यैरभिमानं जनयति—एषतेऽहमिति षड्भिः—

SRI SUBODHINI: Sage Maitreya desired, that Sri Vidurji should not get into a state of “delusion” (Bhrama). Hence, he addressed him as “Oh, brave warrior! (Veera). Sage Kashyapa is the son of Prajaapati Mareechi. Mother Diti is described, as “KRIPANA” — irritable, lowly and helpless! She pleaded, “please be kind to me”. The reference to “prayer” being done, in many ways, “indicates”, that mother Diti had the lurking fear, that her prayer may be ignored (not answered).

It is said, now, that Sage Kashyapa began to “comfort” her, through his “words”, which were truthful! Sage Kashyapa had intended to fulfill her prayer. But, in the first instance, with a view to make her comfortable, he spoke to her, reassuringly!

“Desire”, usually gets “doused” (fulfilled) either through one’s own “ego” (pride) or on the completion of it’s fulfillment! Sage Kashyapa decided (because of the

wrong "time"), that he should not fulfill mother Diti's "desires", as it was inappropriate, as per the scriptures, to have conjugal relations, during the holy "Sandhya" time! He, therefore, tries to originate "pride and ego", in the mind of mother Diti, through the following 6 verses.

कश्यप उवाच।

एष तेऽहं विधास्यामि प्रियं भीरु! यदिच्छसि।

तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः॥१६॥

VERSE 16 Meaning: "Sage Kashyapa said, "Oh Diti! You are indeed a coward! I will certainly fulfill your desire for our loving relationship! Is there any husband, who will not fulfill the desires of his chaste wife, who enables him to get total fulfillment of all three human goals of "Dharma", "Artha" and "Kaama"?"

प्रार्थितस्य परिज्ञानं हेतूक्तया तस्य साधनम्।

स्त्रियाश्चतुर्भिः स्तोत्रं च प्रार्थना च निरूप्यते ॥१॥

KAARIKA 1 Meaning: "After telling, through the 16th verse, the knowledge, about the object (fulfillment) desired, and the cause for it's fulfillment, now, through 4 verses (17th to 20th), a "praise" is rendered on "womanhood". Through the 21st verse, there is the description of the "prayer".

संसारदुःखतरणे हेतुःस्त्री स्वयमेव च।

अरातितरणे दुर्गमनन्तोपकृतिर्गृहम् ॥२॥

KAARIKA 2 Meaning: "A wife is instrumental (helpful) for the husband's crossing over of the sorrow of this life of births and deaths (Samsaara)! This is what is told through the 17th verse. Through the 18th verse, the nature of the individuality of one's "wife" is explained. The 19th verse, says, that one's ideal wife, is the "fortress"

for the husband to conquer his enemy of "lust" and desires! Through the 20th verse, it is said, that an ideal wife is the "house", which gives various types of help, aid and assistance!"

एवमुत्कर्षकथने साभिमाना भवेदिति।

पश्चात्संप्रार्थनं युक्तं स्वकीर्तेर्हेतुताऽपि च ॥३॥

KAARIKA 3 Meaning: "Sage Kashyapa thought, that by praising her, in this way (i.e. "womanhood" in general), mother Diti will become "proud", and get rid of her pressing desire! He thought, that he should then pray to her, (to desist from her pleading) as his own fame and good name was involved."

श्रीसुबोधिनी : एष कामः। तेऽहमवश्यं विधास्यामि। भीर्विति विशिष्टस्त्रीत्वकथनं महत्त्वज्ञापकम्, 'विशेषास्त्वङ्गना भीरुः' इति कोशात्। प्रकृतोपयोगि च भीरुत्वम्। यदिच्छसीति पुत्रान्, भोगं, संपत्तिं च। एतदवश्यं कर्तव्यमित्युपपादयति—तस्या इति। 'संवत्सरो वै प्रजापतिः' इति श्रुतेः। 'त्रयोदशमासाः संवत्सरः' इति च कश्यपानन्दस्त्रयोदशधाऽवतीर्णः। तत्रेयं मलमासरूपा। सामान्यतस्तु स्तुतितस्या इति, न हि कश्चित् स्वानन्दं नाऽनुभवति। किञ्च, यतो भार्याऽतस्त्रैर्वर्गिकी सिद्धिः, पुरुषार्थत्रयं भार्यासहितस्यैव यतः सिद्धति। मिलितं तस्यैव। धर्मोऽपि यज्ञात्मकस्तस्यैव, 'काञ्चनमञ्चितं भवति यत्सङ्गेऽङ्गना' इति वाक्यादर्थोऽपि तदधीन एव पुरुषार्थः, अन्यथा दुःखहेतुः स्यात्, कामसमुद्रस्य तु सा तदेव॥१६॥

एवं तदीयं प्रार्थितमवश्यं कर्तव्यमित्युपपाद्य तां स्तौति सर्वदुःखनिवारकत्वेन—

SRI SUBODHINI: "I will certainly fulfill your desire!" The word "coward" (Bheeru) is used to convey the meaning that, "you are indeed noblest of all"! (See dictionary, the meaning of this word is given as "best lady or woman"). You are desirous of attaining children, enjoyment and prosperity! It is my bounden duty to give you all these!

Here, our Sri Mahaprabhuji explains, that Sage Kashyapa was a 'Prajapati'. The Vedas, say, that "Prajapati" is a "year" also, which is of 13 months. Due to this, Sage Kashyapa had got "born" with 13 types of "bliss" (Ananda) in him!

Here, reference is made also, to the three types of human goals viz. Dharma, Artha and Kaama, being attained, through an ideal wife. Thus, only a "married" wife enables the husband to attain the three goals mentioned. Only with a wife, a husband can perform a Vedic sacrifice. Gold and other materials are usually gathered, when there is an ideal wife at home! (Artha). Our Sri Mahaprabhuji says here, that when all these objects of prosperity are under the control of the lady of the house, then only, the household is happy and joyful. Without the "wife" in the house, it can cause only sorrow and pain! (ie the objects of prosperity)

An ideal wife is the "boat", on which the husband, will be able to cross over the ocean of "desires" i.e. conquer them!

After telling that, "her desire should be certainly fulfilled", Sage Kashyapa praises her by telling, "you are my wife, who is capable of removing all my sorrows" — as per the following verse.

सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान्।

व्यसनार्णवमत्येति जलयानैर्यथाऽर्णवम्॥१७॥

VERSE 17 Meaning: "Like, a person is able to cross over a big ocean, by getting on to a ship, in the same way, an ideal householder, aids and helps the persons of the other "Aashramaas" (stations in life) like the celibates, Sannyasis and the anchorites! In this way, through the

performance of the duties, pertaining to his "station" in life, a person is able to cross the ocean of his sorrow, and reaches the other shore!"

श्रीसुबोधिनी : सर्वाश्रमानिति। अन्येषामाश्रमाणामन्नदाता गृहस्थ एव। अभार्यस्त्वभोज्यान्नः, अन्यभावेन वीरहत्वात्। अतः स्वातिरिक्ता श्रमानुपादाय स्वाश्रमेण गार्हस्थ्येन व्यसनार्णवं क्षुत्पिपासादिदुःखसमुद्रमत्येति। जलयानैर्वहित्रैः पोतैर्यथाऽर्णवमत्येति, अन्यथामत्स्यादिभिर्ग्रस्त एव स्यात्॥१७॥

किञ्च।

SRI SUBODHINI: All the other "stations" in life (Aashramaas) are sustained, through giving of food etc. only by the persons, who are observing the duties of a "householder"! It is said, in the scriptures, that the food of a householder, who has no "wife", is not "ideal", to be given to all the other 3 "stations" in life! — as without a wife, he cannot perform the fire worship. Hence, an ideal householder is able to mitigate hunger, thirst etc. of the members of all the three other "stations" in life. Through this, he, also, crosses the ocean of sorrow, consisting of hunger and thirst — like on getting onto a ship, a person can easily cross to the other shore of a big ocean! Otherwise, he will be eaten away by whales and other animals of the sea!

Now, through the following verse, more "special" factors are being told.

यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनिः॥

यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः॥१८॥

VERSE 18 Meaning: "Oh proud one! An ideal wife is hailed as "half body" of a doting husband, who is desirous of attaining auspicious welfare! Hence, a husband

is able to live, without anxiety and worry, after placing the burden of running the household on to the shoulders of his wife!"

श्रीसुबोधिनी : यामाहुरिति। यां भार्यामात्मनोऽर्द्धमाहुः। चिद्रूपस्य स्वस्य स्वदेहः सद्रूपः, आनन्दरूपश्च भार्यायाः। अर्द्धवृगलत्वाद्वा। आहुरिति प्रमाणम्। हीत्युपपत्तिरुक्तैव। 'प्रजापतिरमृतमानन्द इत्युपस्थः' इति श्रुतेः। श्रेयस्कामस्येति केषांचिन्मते भार्यासहितज्ञस्यैव कर्मण्यधिकारः। मानिनीति संबोधनमेतादृशवाक्याकथनार्थम्। एवं सुखहेतुत्वमुपपाद्य दुःखाभावहेतुत्वमुपपादयति—यस्यामिति। स्वधुरं स्वयं धुर्यो बलीवर्दः, संसारलक्षणां धुरं निरन्तरं वहति तत्र भार्याचेदनुकूला, सा सर्वमेव भारं गृह्णीयात्। इदं च लोकसिद्धं नोपपादनीयम्। चरतीति यथासुखं परिभ्रमति, मुक्तो जायत इत्यर्थः। विज्वर इति चिन्ताज्वररहितः, अन्यथा धनादिनिमित्तं सर्वत्र चिन्ता भवेत्॥१८॥

किञ्च—

SRI SUBODHINI: An ideal husband regards his wife, as "his own half body" (better-half)! Without a wife, a husband is only "half", and not "full"! The husband is of the form of "consciousness", (Chidroopa) as he is a "Jeeva". Through his body, he is of the form of "truth" (Sadroopa). But, to make him "full and total", there is the absence of "bliss" (Aanandam)! Thus, he is only "half", when there is no "wife" in his life. He becomes "full", when he becomes a householder. The wife is of the form of "bliss" (Aananda). When a husband brings his wife to his home, married to her, as per the scriptures, then only, he attains his "total fullness", as "Sat-Chit-Aananda" (truth-consciousness-bliss).

A wife is hailed as "half-body" in this world of a husband, as she bears "half" of the burden of the household! The Vedas say, that the householder should

have the "joy of conjugal bliss" — as the organ of generation (Upastham) is termed as symbolic of "Prajapati, with nectarine bliss". In this life, an ideal wife, represents this "bliss", as she gives this "bliss" in a conjugal life! With a wife only, a person can perform all the "scriptural actions" (Karma). Otherwise, he is prohibited from doing certain sacrifices, including fire worship!

The addressal, as "Oh proud one!" (Maanini) indicates, that "you need not pray to me with such "pitiable" words." In this way, Sage Kashyapa emphasized the fact, that an ideal wife, is the giver of happiness and comforts to her husband. She also mitigates his sorrow and pain, by sharing the burden, stress and strains of one's household life — i.e. carrying it like a bull! Not only this, if the wife is efficient and favorably disposed, then she takes the "burden" totally and fully on herself! Due to this, a "husband" is able to look into his affairs, freely and without the care and anxiety of running the chores of his house! He gets freed from carrying this "burden" of the house management (Vijwara). On the contrary, if the wife is inefficient, and does not take interest in the management of one's house, then the husband continues to remain in anxiety and worry, as regards the issues of raising money, and other "chores" of the house!

Through the following verse, "much more" than the above is spoken.

यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः।

वयं जयेम हेल्लाभिर्दस्यून् दुर्गपतिर्यथा॥१९॥

VERSE 19 Meaning: "A husband is able to conquer the enemy, in the form of his "senses", through the help of his married wife — the "enemy" who is very difficult to be vanquished, in the other "stations" (Aashrama) of

one's life! In this householder's life, a person is able to "conquer" his "senses", in such an easy way, without much stress and strain, like the Lord of a "fort", is able to bring under his control, the dacoits, who have come to attack him!"

श्रीसुबोधिनी : यामिति। यां भार्यामाश्रित्य इन्द्रियलक्षणान् शत्रूनन्यायेन मारकान् भार्यासहिता वयं हेलाभिरेव जयेम, न हि ते शत्रवोऽन्याश्रमैर्जेतुं शक्याः, अत इतराश्रमैर्दुर्जयान् सभार्य एव जयति। भार्यावन्तमिन्द्रियाणि न बाधन्त इति केचित्। जयस्तु शत्रुत्वे, भार्यावतस्तदपेक्षणात्तेषां न शत्रुत्वम्। शास्त्रतः शत्रुत्वेऽपि बहिः स्वानन्दानुभवादनुषङ्गत एव हेलाभिरवज्ञयैवेन्द्रियाणां जयः। बाधकानामबाधकत्वमेव जयः, असामर्थ्यजनकत्वं वा। अबाधकत्वमात्रमत्र जय इति वक्तुं दृष्टान्तमाह—दस्यून्दुर्गपतिरिति। नहि चौराणां जये कश्चन पुरुषार्थः, किन्तु ते यथा न बाधन्ते तथा दुर्गाश्रयणमेव कर्तव्यम्। न तु तेषां मारणं जयः, असमानत्वात्, जयस्य कादाचित्कत्वाच्च॥१९॥

किञ्च। एकस्मिन्नपि दिवसे क्रियमाणस्य भार्योपकारस्य प्रत्युपकारो नास्तीत्याह—

SRI SUBODHINI: An ideal "wife" helps (aids) her husband to control and conquer his "senses", who are termed here, as the "enemies" — in a very easy and stress-free way! These "enemies", it is said, cannot be conquered in any of the other three "Aashramaas"! The purport of this reference is that, with an "ideal wife", the "senses", which usually give pain and sorrow to an individual, will no longer cause pain and sorrow. This absence of pain and sorrow itself, is deemed, as having achieved "victory" over the "senses", and no longer, they will pose, as one's "enemy"! An example is given, here, to explain this. Like a Lord of a fortress is able to subjugate the dacoits, who come to "rob" him! By conquering these dacoits, the

master of the fort is able to avoid pain and sorrow, of a possible "loss" of his wealth, and even life! The dacoits, after being defeated, are imprisoned inside the fort only. No longer, they pose a "threat" to the master of the fort! Our Shri Mahaprabhuji says here a very important truth that, "A TRUE VICTORY OVER ONE'S ENEMIES, IN THE FORM OF OUR "SENSES", IS TO KEEP THEM UNDER OUR OWN "CONTROL", SO THAT, THEY NO LONGER POSE, AS AN "ENEMY" TO US!

A husband can never "repay" the aid and help given by an ideal wife — even for a day's help — let alone the help given during a lifetime — as per the following verse.

न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि॥

अप्यायुषा वा कात्स्न्येन ये चाऽन्ये गृणगृध्नवः॥२०॥

VERSE 20 Meaning: "Oh, queen of my house! You have rendered immense and most valuable aid and help to me, in my life. I, and others of my type, can never, ever, hope to repay this "debt" in our lives, or hereafter, in the other "world"! We are not capable to repay this debt, which we owe, in a total and full way, at any time!"

श्रीसुबोधिनी : न वयमिति। तां पूर्वोक्तोपकारकारिणीं त्वां प्रत्युपकर्तुं वयं न प्रभवामः। य उपकारः कर्तव्यः सोऽपि स्वार्थमेव भवतीति। यथाऽलङ्काराः, देहपोषो वा। गृहेश्वरीति संबोधनात् प्रत्यहं तद्गृहे सर्वभोगान् भुञ्जानः कमपकारं कुर्यात्? कात्स्न्येनाप्यायुषेति। तस्या भोग्यत्वं कियत्कालमेवेति, तदनन्तरं परिपालनादिकं प्रत्युपकारसाधकं भविष्यतीति संभाव्य निराकरोति, तयाऽपि तावत्कालमुपकारकरणात्। ये चाऽन्ये देवा अपि चिरजीविनः। गुणगृध्नव इति तस्या एकोऽपि गुणः पुत्रजननादिः प्रतिकर्तुमशक्यः। अतो येषां तद्गुणा अपेक्षिताः इह परत्रसाधकत्वेन, तैः प्रतीकारोऽशक्य इत्यर्थः॥२०॥

एवं तां स्तुत्वा कालविलम्बं प्रार्थयति—

SRI SUBODHINI: We are not capable of repaying the “debt” created by your selfless help and aid, rendered to me, for so many years! Everything done in a home, by an ideal wife, like wearing of ornaments to beautify oneself, looking after the health of the body etc. (through food), are all done, for fulfilling the interests and desires, which one has! “Oh, queen of the house” — these words of addresssal, indicate clearly, that a husband, who enjoys, on a daily basis, the comforts of his house and accepts the service of his wife, can never repay to her, anything in return! An ideal wife continues to render total help and assistance, throughout her life — in youth and also later! We can never hope to repay her “debt” — even the celestial deities, who live a longer life cannot also repay this “debt”!

An ideal wife does “everything” — by giving a son, who will save the father from “hell”. This single “aid and help”, is enough, that a husband can never hope to repay this “debt” by doing, for her, something in return! In this way, one can never repay the “debt”, which we owe to our “wife”, here or hereafter! Hence, a husband should be always grateful to his “wife”!

After praising her, in this way, through the following verse, the sage prays for her “to wait for some time”.

अथाऽपि काममेतं ते प्रजायै करवाण्यलम्।

यथा मां नाऽतिवोचन्ति मुहूर्तं परिपालय॥२१॥

VERSE 21 Meaning: “I will certainly fulfill your desire, now, - especially when you are eager to get a child! I will fulfill, in a total way, your desire to attain children. But, please wait, for only a two-hour period. Otherwise, everyone will condemn me, and please do not cause this

“blame“ to me (by making me, have “relationship“ with you, at this “Sandhya“ time!)!“

श्रीसुबोधिनी : अथाऽपीति। प्रार्थितं तु यथेच्छं कर्तव्यमेव, सुतरां प्रजानिमित्तमलमत्यर्थं करवाणि। अथापि मुहूर्तं परिपालय, यावत्सन्ध्यापगमो भवति। तत्र हेतुः—यथा मां नाऽतिवोचन्तीति। अतिक्रम्य निन्दापूर्वकं यथा न वदन्ति। अस्मत्सजातीयाः सर्वे सर्वज्ञास्त एव धर्मशास्त्रकर्तारस्तेषामज्ञातं किमपि न भवतीति तत्कथनसम्भावना॥२१॥

एवं तां प्रार्थयित्वा तस्य कालस्य स्वरूपतो दोषमाह—

SRI SUBODHINI: “I am aware, that I should fulfill your prayer, as per your desires! — especially, as your desire is expressed, for the sake of having children only! I will, therefore, certainly fulfill your prayer! But, please wait for this “Sandhya“ time to get over i.e. wait for two more hours — as this sacred time is not appropriate, to have “conjugal“ relations! If I were to accede to your prayer now, then, everyone will “condemn“ me, for my “wrong“ action! Please do not become the “cause“ for my ill fame! We belong to an illustrious “caste“, who are omniscient, and are aware of the rules and regulations of good and proper conduct (Dharmasastras). Hence, everyone else will “condemn“ us, if they become aware of our deed!”

In this way, after praying to Diti, Sage Kashyapa speaks again the “blemish“ of the “particular time“ involved — as per the next verse.

एषा घोरतमा वेला घोराणां घोरदर्शना।

चरन्ति यस्यां भूतानि भूतेशानुचराणि ह॥२२॥

VERSE 22 Meaning: “This particular time is very bad and dangerous! This “time“ belongs to those, who are cruel, violent and demoniac! Even to see with our eyes,

this "time" is fearsome! At this time, the followers of Lord Bhootanaatha, (Bhoots, manes, ghosts etc.) are known to be "roaming" around, in this "world" (as this is their "time"!)." .

श्रीसुबोधिनी : एषेति। एषा वेला घोरतमा सर्वभोगविगर्हिता, न हि घोरा भोगाधिकरणं भवति। कालदेशयोः सर्वाधिकरणत्वात्तद्दोषोऽवश्यं परिहरणीयः। सर्वस्याऽपि कालस्य सन्ध्या रजोरूपा। सन्ध्ययैव रात्री रजस्वला, सा परिहरणीयेति। अत एव सा पुष्पिता भवति, प्रत्यक्षतश्च तस्या रागो रजोरूपो दृश्यते। कामादिजनकत्वात् भयहेतुरपि भवति, अतो घोरतमा। घोराणां भूतादीनां च संबन्धिनी भवति। घोरदर्शना च, सर्वत्रैवाऽन्धकारव्याप्त्या। घोरसंबन्धित्वमुपपादयति—चरन्ति यस्यां भूतानीति। तानि च भूतानि मन्त्रादिभिर्न निराकर्तुं शक्यानीत्युपपादयति—भूतेशानुचराणीति। महादेवस्य सेवकानि तानि भूतानि। हेत्याश्चर्ये। कथमेतस्मिन् काले एवं प्रार्थितमिति तस्या भयमुत्पादयति॥२२॥

किञ्च। अस्य कालस्याऽधिष्ठात्री देवता महादेवः, स कामनाशकः। तच्छत्रुपरिग्रहस्तस्य काले क्रियते चेत्, तदा स मारयिष्यतीति भयं जनयन् महादेवं स्तौति षड्भिः—एतस्यामित्यादिभिः—

SRI SUBODHINI: "This time is very diabolical! Hence, all types of enjoyments and pleasures, have to be avoided at this time! It is necessary, for a wise person, to certainly mitigate the "blemish" arising out of a particular place and time! The sacred time of "Sandhya" is compared to a lady in her "periods" — to be avoided for conjugal relationship! This can be proved by the "redness" in the sky, during the evening! "Sandhya" time is like the flow of "blood", in a lady, during her "periods"! This time is considered as "fearsome", because a person gets all types of "desires" at this time. Hence, we have to become "alert", to avoid indulging in any type of pleasures, at this time!"

Moreover, the fearsome and cruel "Bhoots, manes and ghosts" roam, at this time, on this earth! This causes also intense darkness, and it looks "fearsome"! If someone were to say, that these "Bhoots" and others can be removed, through the chanting of holy "Manthraas" (incantations), then, it is said, that these "Bhoots" and others are not "ordinary", as they are the devotees and followers of Lord Siva. No one has the ability or power to remove them. The syllable "Ha" is used, to express "surprise" — to reemphasize "Ha! Why did you pray for the fulfillment of your desire, at this particular time? (Aho). Through this, a very bad result can ensue to both of us." In this way, Sage Kashyapa also instilled "fear", in the mind of Diti.

"The presiding deity of this "Sandhya" time is Lord Siva! — who is known, as the "destroyer of Kaama"! If we honor, at his time, his enemy viz. the Lord of desires (Kaama — cupid), then we will be destroyed by Lord Siva!" In this way, Sage Kashyapa originated fear in the mind of Diti, and renders a "praise" to Lord Siva, through the following 6 verses.

एतस्यां साध्वि! सन्ध्यायां भगवान्भूतभावनः।

परीतो भूतपर्षद्भिर्वृषेणाऽटति भूतराट्॥२३॥

VERSE 23 Meaning: "Oh noble one! During this sacred "Sandhya" time, Lord Siva, who is the Lord and protector of all "beings", is surrounded by His followers viz. "the Bhoots, manes and ghosts", and goes around (roams) having got seated, on His famous bull, 'Nandi'!"

परिश्रमो दर्शनं च संबन्धाभाव एव च।

मारणे हेतुत्रितयं दोषाभावाय चाऽपरे ।१।

KAARIKA 1 Meaning: “In the 23rd verse, the “roaming” of Lord Siva is spoken of; through the 24th verse, His “vision” (seeing) is described; through the 25th verse, it is said, that no one should have conjugal relations in the place, where “sacrifices” are performed. Through the remaining 3 verses, it is said, that Lord Siva is “blemish free” and glorious.....”

श्रीसुबोधिनी : तत्र प्रथमं तस्य परिभ्रमणमाह, देशान्तरागमनाय। एतस्यां सन्ध्यायाम्। साध्वीति संबोधनं निषिद्धकामवत्त्वव्यावृत्त्यर्थम्। भगवानित्यप्रतिहतगतिः। परिभ्रमणमुपकारहेतुरित्याह—भूतभावन इति। भूतानि भावयति पालयतीति। सन्ध्यायामुत्पत्तिर्यदि भवेत्, तेन तस्य च लोकस्य नाशो भवेत्। अतः सर्वत्र सन्मार्गवर्तिषु भोगनिराकरणार्थं भूतपर्षद्भिः परीतः। भूतरूपा एव तस्य पर्षदः सभापतयो भवन्ति। तैः सहितो वृषमारुह्य स्वयमटति भूतानां राजा। भूतानां स एव कालः, अतः स्वभृत्यरक्षार्थं भूतराट् पर्यटति। यदि कश्चिदन्यायं कुर्यात्तदा पर्षद्भिस्तं दण्डयति। धर्मकारिणमपि सन्ध्यायामधर्मकारिणं मारयतीति सूचयितुं वृषेणाऽटतीत्युक्तम्। वृषो धर्मः, यस्तमेवाऽऽरुह्य तिष्ठति स कथमन्यं तादृशं परिपालयेत्? धर्मस्य साक्षित्वार्थं वा॥२३॥

एवं देशान्तरागमनाभावाय तस्य परिभ्रमणमुक्त्वा, अत्र स इदानीं स्वभावतः स्थितः पश्यत्येवेत्याह—

SRI SUBODHINI: Sage Kashyapa desired to prevent Diti from asking them to go to a different place (from this place, which is sacred). For this sake, he says that, “This is “Sandhya” time, and Lord Siva is going round, this world, and due to this, we cannot go to any other place either (as He will come there also)!

The addressal of Diti as, “Oh noble one! with great saintly qualities!” (Saadhvi) indicates that, “you are invested with high and noble qualities. Hence, please stop and refrain from seeking this prohibited “relationship”

with me, at this sacred time! Lord Siva is the Lord of this Universe, and no one can prevent Him, from going to any place of His choice! He "roams" for the sake of helping and blessing everyone! — to confer auspicious welfare on everyone! He is the protector of all "beings". It is said that, if anyone is 'born' during this "Sandhya" time, then both the person, who is born, and the world, will get destroyed. Hence, with a view to prevent all persons, who follow the path of "righteousness", from indulging in "sensual" enjoyments, Lord Siva, along with His "Bhoots" and their "leaders", "roams" in this world, having got seated on His "bull". Lord Siva is the king, Lord and master of all "Bhoots"!, and this time of "Sandhya" is the allotted "time" for the "Bhoots", to freely do all their actions! Hence, for the sake of protecting His own servants, Lord Siva "roams", around at this time. If He sees, anyone, indulging in "prohibited" actions, then, He is known to give punishment to the offender, through His followers!

After specifying the reason for Lord Siva's "roaming", and after explaining, that both Diti and himself, will not be able to move away to another place, Sage Kashyapa says, that Lord Siva, sees, due to His nature, "everything" through His "eyes" — as per the next verse.

श्मशानचक्रानिलधूलिधूपविकीर्णविद्योतजटाकलापः।

भस्मावगुण्ठामलरुक्मदेहो देवस्त्रिभिः पश्यति देवस्ते॥२४॥

VERSE 24 Meaning: "Our Lord Siva's matted hair, is seen as very brilliant and well-lit, through the "tornado type" raising of the dust (ash etc.) of the cremation grounds, having got settled down in His hair! His pure gold-like body, is covered with thick layer of "ash"! Lord Siva, who is your brother-in-law, in this way (during His

“roaming”) sees everyone and every task, through his three-eyes!”

श्रीसुबोधिनी : श्मशानेति। अयं देवो महादेवस्त्रिभिरपि चक्षुर्भिः पश्यति। गार्हपत्यादस्तस्यैव चक्षूषि। स च देवः, अतीन्द्रियमपि पश्येत्। देवर इति लज्जोत्पादनम्। एकजामातृणां भ्रातृत्वं व्यवहाराद्देवत्वम्। पतिरपि देवर उच्यते, अग्निरूपत्वाद्भगवतः ‘तृतीयो अग्निष्टे पतिः’ इति श्रुतेः। दैत्यानां च देवं सुखं रातीति तवोपास्यो देवरः। तस्याऽतिक्रमः सर्वथाऽनर्थहेतुः। तस्य स्वभावत एव मृतस्थानक्रीडापरत्वान्न तस्य मारणे काचिच्छङ्केत्यभिप्रायेणाऽऽह—श्मशाने यश्चक्रानिलो वात्या, तेनोद्रता या धूलिः, तथा धूम्रा धूसरवर्णाः, विकीर्णा विद्योतमानाश्च या जटाः, तासां कलापो यस्य। प्रलयकर्तृत्वादस्य जटानां प्रलयहेतुत्वात् भस्मधूसरत्वाभावे विकीर्णा विद्योतमानाः प्रलयमेव कुर्युः। भस्मान्तरं च प्रलयमेघान् न स्पृशति, चक्रानिलादन्यो न सर्वतो भस्मसंबन्धं कारयत्यतस्तथाभाव उचित एव। किञ्च, भस्मावगुण्ठामलरुक्मदेहः। भस्मना अवगुण्ठः प्रक्षालनं यस्य। अमलं यद्रुक्मं सुवर्णम, रजतं वा, तद्भस्मना घृष्टमत्युज्ज्वलं भवति। अतस्तस्य भस्माऽपेक्षाऽस्तीति स्वल्पेऽप्यपराधे मारयेदित्यर्थः। देवर इति कल्पान्तरे प्राचेतस एव, षष्टिकन्यापक्षेऽपि महादेवाय सतीं दत्तवानित्यध्यवसेयम्। प्रथममन्वन्तरे यत्र सतीजन्म, न तत्रा दित्यादीनां जन्म। देवं पतिं रातीति देवरः श्वशुरो वा। तथा च मरीचिभ्रातृत्वान्महादेवोऽपि देवरः। कन्यासमये प्रार्थितो महादेवः पतिं दत्तवानिति देवरः॥२४॥

एवं लज्जां भयं चोत्पाद्य संबन्धेनाऽपराधसहनमाशङ्क्य, तस्य संबन्धापेक्षा नाऽस्तीत्याह—

SRI SUBODHINI: Lord Siva has three “eyes” viz. Gaarhpathyaa, Aahavaneeya and Dakshina! They are all of “fire”, and He sees everyone with these eyes. As He is the Lord of the Universe, He can see everything — even those, which cannot be seen, through the “senses” (Indriya). By telling, that Lord Siva is the brother-in-law of Diti, Sage Kashyapa desired to originate “bashfulness”

in her mind! Lord Siva's father-in-law viz. Daksha, is also the father-in-law of Sage Kashyapa. Being the sons-in-law of one father-in-law, they both (Lord Siva and Sage Kashyapa) treat each other, as "brothers".

Lord Siva, being the Lord of the Universe, is of the form of "fire". The Vedas say, "The third husband of mine is "fire" (Agni)" and due to this Vedic reference also, Lord Siva can be treated as Diti's brother-in-law! "He gives great happiness to the "demons", and He is worthy of your worship!" It is wrong to offend a person, who is worthy of worship! Lord Siva always "plays" in the cremation ground only, and due to this, He has no hesitation, even to kill, if necessary!

With this in view, it is said, that the dust raised, in the form of a tornado, from the cremation ground, has made Him look very brilliant and shining! — especially with His matted hair! Due to this, Lord Siva does not indulge in His usual action of dissolution of the Universe (Pralayam)! During the time of "dissolution", except the dust of the cremation ground, all other types of "ash", along with the "clouds" of dissolution (Lord Siva's matted hair is known, as the clouds of dissolution), cannot touch our Lord at all! Except the tornado, no other air can also raise, on all the four sides, this "ash of the cremation ground"!

Pure golden and white (like silver) is the nature of His body, besmeared with the "ash" of the cremation ground! Due to this, Lord Siva always needs to cover His body with "ashes" (as He likes it). He has the nature to destroy someone, who commits even a small offence, at this time!

It is said, that in another "time" (Kalpa = aeon), the celestial deity of Daksha had 60 daughters and out of them, one of the daughters, viz. Sati, was given in marriage to Lord Siva. Sati was born in the first period of Manu, and Diti and others were born much later. Daksha became our Lord's father-in-law. Lord Siva being the brother of Sage Mareechi becomes her "brother-in-law" too. (When Diti was a young girl, she had prayed to Lord Siva, for an ideal husband. As this prayer of Diti was answered by him Lord Siva can be considered as her "brother-in-law").

In this way, Sage Kashyapa created "fear and bashfulness" in the mind of Diti. But, perhaps, Diti got the self-created "assurance" in her mind, that Lord Siva, being a "relative", may pardon her "offence"! Through the following verse, this sort of false thinking, also is negated — as Lord Siva never needs the aid and support of any "relationship"!

न ह्यस्य लोके स्वजनः परो वा नाऽत्यादृतो नोत कश्चिद्विगर्ह्यः।
वयं व्रतैर्यच्चरणापविद्धामाशास्महेऽजां बत भुक्तभोगाम्॥२५॥

VERSE 25 Meaning: "Lord Siva does not treat, in this world, anyone as His own, or as the "other" (i.e. those, as not belonging to Him)! There is no one, in His mind, to whom He accords very special (out of the way) honor and treatment. Neither does He regard anyone as being deserving His "condemnation" also! (i.e. Neither He loves anyone, nor He hates anyone! Neither does he honor anyone nor does He condemn anyone). But we, the "human", after observing many vows and penance, desire only the benefits of a worldly nature, created by the power of Maya, by our Lord, which Lord Siva has thrown away, after enjoying them!" (i.e. after finding them to be

impermanent, and full of sorrow only).“

श्रीसुबोधिनी : न ह्यस्येति। हीति युक्तोऽयमर्थः। यस्तूत्पद्यते संबध्यते वा क्वचित्, तस्य संबन्धपेक्षा; महादेवस्य ब्रह्मत्वेन तदुभयाभावात् न संबन्धपेक्षेत्यर्थः। अत एव लोके तस्य स्वजनो नास्ति। स्वश्चासौ जनश्च, आत्मीयो नास्तीत्यर्थः। परः शत्रुः। एतद्द्वयं देहधर्मः। नाऽत्यादृत इति अत्यन्तस्नेहपात्रम्, विगर्हो निन्दितो द्वेषपात्रम्, एतदुभयमन्तःकरणधर्मः, स्निग्ध एवाऽऽदृतो भवति, गर्हितः स्नेहरहित एव। ननु तस्य विषयाणामपेक्षितत्वात् य एव विषयान् प्रयच्छति यो वा निवर्तयति स तथा भविष्यतीति चेत्तत्राऽऽह—**वयं ब्रतैरिति।** तस्य सहजो विषयभोगः, परं तेन त्यक्तः। तथापि सा अजा प्रकृतिर्विषयरूपा तस्यैव, तद्वत्तैव प्राप्यते सर्वैः, यथा महाराजविभूतिः, अत एवाऽस्माभिरीश्वरसंबन्धाद्यनपेक्षं ब्रतैरनियमविशेषैराराध्य, पाशुपतादिभिर्बा; तद्वत्तामजामाशास्महे। स हि सेवितः प्रसादत्वेन तां प्रयच्छति। सा हि भोगार्थमुपस्थिता पदयोः पतति। तदा स्वस्याऽनभिप्रेतां मत्वा तामुपासकेभ्यः पदेनाऽपविद्धां प्रयच्छत्यवज्ञया भोगस्याऽनभिप्रेतत्वं मन्यमानः। तत्रापि भुक्तभोगामिति दृष्टदोषेण परित्यक्तेति ज्ञापयति। अत एव तदपेक्षा सर्वस्य, न तस्य कस्यचिदपेक्षा। सर्वेषामेव सेवकत्वान्नोपेक्षाऽपि॥२५॥

तर्हि विगर्हितरूपेण किमिति तिष्ठतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: The syllable “Hi” (yes, indeed) is used to emphasize, that whatever is going to be told is, “truthful” only! Usually whatever is born or originated, after getting related, to someone or something, develops relationship and attachment, to that person or object! But, as regards Lord Siva, who is the highest truth of Brahman, both these ‘factors’ are absent (which we see in all “human” beings!). HE NEVER REQUIRES ANY RELATIONSHIP. DUE TO THIS, HE DOES NOT CALL ANYONE IN THIS WORLD, AS “HIS OWN”, (APNA) OR ANYONE AS AN ENEMY (PARAYA). Both of these “attitudes”, belong to all those, who carry “bodies”. Our

Lord Siva, being the highest truth of "Brahman", has no "inner mind" — as ordinary "humans" have — Usually, when there is "love" to someone, the person is treated with "honor", and when there is no "love", the person becomes deserving of being ignored or condemned.

Lord Siva has renounced all types of "enjoyments". But, being the Lord of nature (Maya), everyone attains those objects only, as given by Him! (blessed by Him) — like a gift from an emperor (due to his power or position) is enjoyed by his subjects!

That is why, our Sri Mahaprabhuji says here that, "NO ONE WANTS TO ATTAIN LORD SIVA. BUT THEY SEEK, THROUGH OBSERVANCE OF VOWS ("LIKE" PAASUPATA) ONLY TO ATTAIN THE VARIOUS OBJECTS AND ENJOYMENTS FROM HIM! Lord Siva in turn, blesses them, with these objects and enjoyments, as per their loving observance of 'vows and prayers'. They fall at the feet of Lord Siva, seeking all these objects/pleasures. As, Lord Siva has no liking or use for these objects/pleasures, these get scattered on all the four sides, (thrown away) and all these are given to the devotees, who seek them, from Lord Siva!

Lord Siva, after enjoying these "joys", had become aware of the inherent "blemish" in them. Hence, He had totally renounced them. But, these are the very objects/enjoyments, sought and liked by everyone, in this world. Lord Siva has no need for any of these. As everyone is His "servant" only, there is no "renunciation" either (as everything is His' only).

Then, why do we praise Lord Siva, and what is the "profit" for the same? These "doubts" are removed, through the following verse.

यस्याऽनवद्याचरितं मनीषिणो गृह्णन्त्यविद्यापटलं बिभित्सवः।
निरस्तसाम्यातिशयोऽपि यत्स्वयं पिशाचचर्यामचरद्गतिः सताम्॥२६॥

VERSE 26 Meaning: “With a view to cut asunder the “curtain“ caused (erected) by the factor of “ignorance“ (Avidhya), wise and noble persons, adopt Lord Siva’s “blemish free“ practices and precepts. These noble Mahaatmas always regard our Lord Siva of eternal fame, as the highest – nay – there is none else, who is equal to Him either! Who can fathom or realize the purport and goals of the “Leelas“ of Lord Siva? – Especially, when our Lord conducts Himself, as a ghost or a mane?” (i.e. Lord Siva).

श्रीसुबोधिनी : यस्याऽनवद्याचरितमिति। यस्य महादेवस्य। अनवद्यामाचरितं सर्वविषयत्यागेन स्वात्मचिन्तनरूपम्। मनीषिणो बुद्धिमन्तो मोक्षोपायान्वेषिणः, अत एवाऽविद्यापटलं बिभित्सवोऽविद्याभेदनार्थं प्रवृत्ताः आचरितं गृह्णन्ति। न हि महादेववद्यावन्मनुष्यो न तिष्ठेत्, तावत्कस्यचिज्ज्ञानं भवति। अत एव भगवान् महादेवो नित्यनिवृत्तानर्थोऽपि लोकशिक्षार्थं पिशाचचर्यामचरत्। मतान्तरे महान् हीनभावं प्राप्नोति चेत्तदा मुच्यते, समभावे संसारः, उत्कर्षाहङ्कारे हीनभावः। अतः सतां स्वयं तथा भूत्वाऽपि शिक्षक इति गतिर्भवति। उपदेष्टा, फलं वा। देवोत्तमस्य पिशाचत्वमेवाऽपकर्षः। एवं मनुष्यैर्गोमृगकाकचर्या कर्तव्येत्युपदेशः॥२६॥

ननु लोके निन्दितो महादेवः कथमेवं स्तूयते? तत्राऽऽह—

SRI SUBODHINI: Wise persons and Mahataamas, who are seeking the ways and means of attaining “liberation“, and to destroy the bondage of “ignorance“, (Avidhya) adopt the most beautiful “Leelas“ of our Lord Siva, especially His most beautiful self. They always merge, in the meditation of His “Aatma“, after giving up every other type of object/enjoyment! A human being, however, cannot hope to attain this “knowledge“, (Jnana) so long

as he holds on to the objects/pleasures, and does not renounce them!

For the sake of “educating” this world, Lord Siva conducts Himself, as though, He is a ghost or a mane! A very big and proud person can attain “liberation”, if he becomes “ordinary and humble”, giving up his ego! (As “ego” is automatically seen, among very “big” persons, which can lead to their “fall”). Lord Siva, it is said here, practices the most ordinary state of being a “ghost”, so that He can “educate” everyone also, to follow His example of becoming an “ordinary” person! Our Sri Mahaprabhuji says here, that Lord Siva has instructed the humans to follow the conduct of a cow, deer or a crow, in their daily lives!

Why do you “praise” Lord Siva, who is usually “condemned” in this world? On this, the answer is given, through the following verse.

हसन्ति यस्याऽऽचरितं सुदुर्भगाः स्वात्मन्नतस्याऽविदुषः समीहितम्।
यैर्वस्त्रमाल्याभरणानुलेपनैः श्वभोजनं स्वात्मतयोपलालितम्॥२७॥

VERSE 27 Meaning: “An ignorant person regards his “body”, which is the “food” of a dog (after death), as being the “Aatma”! He, due to this ignorance, adorns his “body” with clothes, ornaments etc. He pampers his “body”, in this way, and in many other ways! Only these unfortunate ignorant persons, without realizing the holy secrets of our Lord Siva’s Leelas and stories, and without understanding, that our Lord Siva is “Aatmaaraama” (who revels in His own self), stoop low to condemn His conduct and practices!”

श्रीसुबोधिनी : हसन्तीति। तत्पदं गन्तुमशक्तास्तं हसन्ति निन्दन्तीत्यर्थः। यस्य सर्वोपकारार्थं प्रवृत्तस्याऽऽचरितम्। सुदुर्भगा इति भाग्यरहिताः। सर्वोऽपि

स्वसमानं दृष्ट्वा स्वाभिलषितं वा स्तौति, तद्विपरीतं तु हसति। तद्वैलक्षण्यमाह—स हि पूर्णज्ञानः आत्मारामः। तदाह—**आत्मन्त्रतस्येति**। अन्ये त्वज्ञा बहिर्मुखाः। अत एवाऽविदुषः, सम्यगीहितं भगवच्चरित्रं न जानन्ति। वैलक्षण्याभिविवेश एव निन्दायां हेतुरिति निन्दकानां विषयाभिविवेशमाह—**यैरिति वस्त्राणि उष्णीषादीनि, माल्यानि पुष्पाणि, आभरणानि कङ्कणादीनि, अनुलेपनानि चन्दनादीनि—चत्वार एते पदार्था देहोपलालनहेतवः।** ये पुनरेतदुपलालकास्ते देहात्माभिमानिन इति निश्चितम्। वस्तुतस्तव्यं देहः **श्वभोजनम्**, ग्राम एव तेषां मरणसम्भवान्न गृध्रादीनां ग्रहणम्। केवलमुपलालने धर्मो वा भवेदिति तन्निवृत्त्यर्थमाह—**स्वात्मतयेति**। स्वपदेन भगवत्त्वेन, तदधिष्ठातृत्वेन वा उपलालनं व्यावर्तितम्, अन्यथा **‘भोगैरात्मानमात्मनि’** इति पक्षो विरुध्येत॥२७॥

ननु महादेवस्य पिशाचचर्यायां किमित्येवमभिप्रायः कल्प्यते? शापात्पिशाचत्वं जातमित्येवं कथं नोच्यत इत्याशङ्क्याऽऽह—

SRI SUBODHINI: Only those ignorant persons, who are incapable of attaining the “stature”, equal to our Lord Siva, condemn His conduct and practices! Lord Siva has adopted this conduct and practices, for the sake of aiding and blessing this entire Universe. These persons, who condemn our Lord Siva, are “unfortunate”. Usually, the people of the world, praise those persons, who conduct themselves, like themselves, or at least are equal to them, in their daily life! If they do not like the way of living and conduct of such persons, then, they immediately condemn them, or make “fun” of them!

The “supernatural” nature of the divine form of our Lord Siva is now being explained as follows.

(1) He is **“POORNA JNANI”**. Lord Siva has total Jnana or He is “omniscient”.

(2) He is **“AATMAARAAMA”**. He revels in Himself only. He does not seek, want, desire, long for

or demand anything from anybody. He who condemns such an exalted Lord, is indeed, a foolish ignorant person!

(3) His “Leelas and stories” are beautiful. No one is able to know the secret of His “SUNDARA CHARITRA”. This ignorance causes the condemnation! They condemn our Lord Siva, as their own “love” is centered on objects/pleasures.

These ignorant persons, regarding their “body as the “Aatma”, pamper and adorn the same with silken clothes, flowers, ornaments and sandal paste etc. Really speaking, this “body”, at best, can serve the purpose of being “food” for the dogs (when it dies in a village, and is eaten by dogs!). In other words, this “body” is not pampered by them, as being belonging to our Lord, or the Lord being the “basis” of the “body”.

The conduct of Lord Siva as a “ghost” is caused, some say, by the curse of Daksha! How come, we are therefore, imagining His conduct in any other way? This doubt also is removed through the following verse.

ब्रह्मादयो यत्कृतसेतुपाला यत्कारणं विश्वमिदं च माया।
आज्ञाकरी तस्य पिशाचचर्या अहो! विभूम्नश्चरितं विडम्बनम्॥२८॥

VERSE 28 Meaning: “The practice of Dharma and order, as enunciated and practiced by Lord Siva, are protected and practices by Lord Brahma and other celestial deities! The power of Maya, which is the cause for the origin of this Universe, is the “servant-maid” of our Lord Siva! She obeys the orders of our Lord Siva! Lord Siva of this glory, acts as a “Leela”, following the practice of a ghost! This is the greatest surprise! In reality, however, this acting, like a ghost of the all-pervasive (omnipotent) Lord of the Universe, is intended only to teach this world,

and to enable them to follow Him (for renunciation of all attachments!)!"

श्रीसुबोधिनी : ब्रह्मादय इति। भवेदेतदेवम्, यद्युत्पकर्षहेतुर्न स्यात्। सर्वोत्कृष्टा लोके ब्रह्मादयः, ते येन महादेवेन कृता मर्यादा मोक्षमभिव्याप्य वर्तन्त इति सेतुरूपाः, तेषां परिपालकाः, आज्ञाकारिण इत्यर्थः। इदं च विश्वं यत्कारणम्, या माया कारण यस्य। सा माया आज्ञाकारिणीति। आज्ञां चेत् प्रयच्छेत्, तदा माया महादेवभोगार्थं ब्रह्माण्डकोटीः सृजेत्। एवं विश्वकारणं विश्वप्रवर्तकांश्च यो नियमयति, तस्य पिशाचचर्या विडम्बनमेव, अनुकरणम्। यथा ब्राह्मणः कौतुकाविष्टः। पिशाचादिवेषान् करोति, तदपि तस्याऽनुचितम्। यतो विभूमा, न ततोऽन्यः कश्चिन्महानस्ति; विडम्बनेन यं रसयुक्तं कुर्यात्। तथापि करोतीत्याश्चर्यम्। तदाह—अहो इति॥२८॥

एवं महादेवभक्तां महादेवगुणकथनेन तत्परां करिष्यामीति कृतेऽपि स्तोत्रे सा उद्गतकामा न निवृत्ता जातेत्याह—

SRI SUBODHINI: Even, if we regard that Lord Siva is conducting Himself like a "ghost", only due to a curse, and not due to His inherent glory and greatness, then how come, Lord Brahma and other glorious celestial deities follow the path of Dharma and practices, laid down by Lord Siva, to enable them to attain all the benefits up to liberation? The "Maya" power, which is the cause for the origination of this Universe, follows His orders, as His servant! Lord Siva can make, through one order, given to His Maya power, crores of Universes. In this way, Lord Siva is able to keep in control, the creator of this Universe Lord Brahma and the "cause" for this creation viz. the "Maya" power! He keeps under His control, all the celestial deities also, who run and control the various functions of this Universe!

Due to the above, Lord Siva's "drama" of acting like a "ghost" is only to make others "follow" Him — to teach

and educate! Like Brahmins, out of joy, put on the dress of ghosts etc. (or act like them) — though this “dress” does not suit them at all — In the same way, our Lord Siva is only enacting a “drama”. Lord Siva is “Bhooma” — “the biggest, highest, largest most big” — and due to this, He is the biggest of all. There is no other one, bigger than Him! Hence, He has put on this “drama”, to make all others happy! This is indeed very surprising and astounding! (the word “aho” (oh!) is used to indicate this).

The devotee of Lord Siva, viz. Sage Kashyapa, up to now, had explained the virtues and qualities of Lord Siva, only with a view to make Diti get devoted to our Lord Siva! But, blinded by “desire”, Diti ignored all these, as this “praise” on Lord Siva could not influence her in any way. She did not give up her desire for “relationship” — as explained in the following verse.

मैत्रेय उवाच।

एवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया (?)।

जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा॥२९॥

VERSE 29 Meaning: “Sage Maitreya said, “ In spite of exhortation and efforts to make her understand, by her husband, blinded by desire, mother Diti, without a trace of bashfulness, like a prostitute of the fourth caste (Soodra), caught hold of the dress of Brahmarshi Sage Kashyapa!”

श्रीसुबोधिनी : एवमिति। वाचनिकेनैव प्रतीकारस्य करणात् तत्परित्यज्य कायिकं व्यापारं कृतवती। न च वक्तव्यम्, तदुक्तोऽर्थो न बुद्ध इति। एवं भर्त्रा सम्यक् वादे कृते, संवादे वा कृते, सम्यक् विदिते ज्ञाते सति वा; तथापि मन्मथोन्मथिताशया वासो जग्राह। एवं धाष्टर्यं वृषल्या भवतीति तद्दृष्टान्तः। ब्रह्मर्षेरिति क्षोभकरणं मारणं च निवारयति। वस्त्रग्रहणे क्षोभो ज्ञातो भविष्यतीति—वासो जग्राह। इन्द्रियमथनं विवेकधैर्याद्यनुत्पादार्थम्।

एकान्तत्वात्, भर्तृत्वाच्च त्रपाभावस्तस्या उक्तः॥२९॥

एवं तया कृते यज्जातं तदाह—

SRI SUBODHINI: Diti had, through her “words”, prayed for the fulfillment of her “desires”, and Sage Kashyapa had also replied to her, through his “words” only! Hence, Diti gave up her pleadings, through her words and began to get “physical”, and expressed her desire for fulfillment! She realized, that she cannot say, that she has not understood, what her husband had said so far, as Sage Kashyapa had spoken, with logic and reasoning, all that he desired to convey and convince her! Even after realizing the truth, behind her husband’s “words”, the Lord of cupid had taken complete control over her “senses”, and she was helpless in this way! (not in her own control). Due to this, she began to catch the dress of her silent husband. Sage Kashyapa did not feel hurt, or neither he gave her any punishment! He was a “Brahmarishi” (a sage who had realized the highest truth of Brahman). Through her action, mother Diti expressed her intentions, in a “physical” manner (i.e. seeking fulfillment of her desire). Mother Diti had shown her inability to stop the external manifestation of her “desire”. She had lost two of the most important virtues of “discrimination” (Viveka) and “courage” (Dhairyam). This was due to the intense force of the power of Lord of cupid, who had now made her, his “victim”, in a total way! She could not stop. She caught hold of Sage Kashyapa’s dress, as it was a lonely place (no one else was present there). Due to this, she did not bat her eyelid, to give up her bashfulness, at this time!

Whatever happened later is explained through the next verse.

स विदित्वाऽथ भार्यायास्तं निर्बन्धं विकर्मणि।

नत्वा दिष्टाय रहसि तयाऽथोपविवेश ह॥३०॥

VERSE 30 Meaning: “Realizing the desire of his wife for this condemnable action, Sage Kashyapa prostrated to the factor of “time“, and fulfilled her desire, at this secluded place, by having “relationship“ with her!“

श्रीसुबोधिनी : स विदित्वेति। अथेति वचनं वञ्चनाभावाद्यर्थम्। भार्यात्वादपि तदिच्छापूर्णम्। विकर्मणि कर्मनाशे। कालकृतं तद्विदित्वा, दिष्टाय कालाय नत्वा। गत्यर्थकर्मणि द्वितीयाचतुर्थ्योर्विधानात् दिष्टायेति चतुर्थी। रहसि एकान्ते, अग्निहोत्रगृहं परित्यज्य गृहान्तरे। अथेति वैदिकप्रकारेण गर्भाधानप्रकारेण तया सह उपविवेश। हेत्याश्चर्यम्। महतो विकर्मणि प्रवृत्तिः॥३०॥

एवं गर्भाधानं कृत्वा यत्कृतवांस्तदाह—

SRI SUBODHINI: The word “Atha“ (now) denotes, that mother Diti did not cheat or hide anything! She was his wedded wife, and Sage Kashyapa was her “legal“ husband! She had only asked for her own “desire’s“ fulfillment, from her husband! — that too, as a prayer, for getting children! There is therefore no “cheating“ involved. Sage Kashyapa decided, that he should now fulfill her desire, as his “wife“! — although mother Diti was now deeply interested to do an “action“, which would destroy all other “actions“ (Vikarma). THIS WAS CAUSED BY THE FACTOR OF TIME (KAALA)!

Realizing this entire episode, as having been caused by the inexorable factor of “time“, Sage Kashyapa prostrated to this factor of “time“. They were in a secluded place. They gave up the place of fire worship, and went inside their house. He now had relationship with mother Diti, as per the Vedic way, so that “pregnancy“ will

ensure (Atha)! The syllable “Ha” (oh! Expression of surprise) is used to indicate, that a glorious sage also had to stoop low, to indulge in this “condemnable” action! This sort of “action” destroys one’s good “Karma” (action). This is the factor of utter surprise, expressed by the syllable “Ha” (oh!).

After the “relationship” was effected, conception took place — whatever was done later by Sage Kashyapa is being spoken, through the next verse.

अथोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः।

ध्यायञ्जजाप विरजं ब्रह्म ज्योतिः सनातनम्॥३१॥

VERSE 31 Meaning: “Later, Sage Kashyapa took his bath and did “Pranaayaama” (control of breath). He controlled his words (observed silence). He began to meditate on our Lord, who is the brilliance of the Highest Brahman. He also chanted (Japam) our Lord’s holy names (Om) which are hoary, pure, and capable of destroying all types of ignorance.”

श्रीसुबोधिनी : अथोपस्पृश्येति। अत्रापि भिन्नक्रमः प्रायश्चित्तार्थः, कामाभावाद्यर्थे वा। सलिलमुपस्पृश्येति स्नात्वा। ‘प्राणायामैर्दहेद्दोषान्’ इति दोषाभावार्थं प्राणानायम्य। वाग्यतः तन्निर्भत्सनाद्यकृत्वा। ध्यायन्, भगवच्चरणारविन्दं ज्ञानमार्गानुसारेण ब्रह्म ज्योतिः सर्वप्रकाशकम्, विरजमविद्यानाशकं ध्यायन् जजापेति। प्रणवार्थं ध्यायन् प्रणवं जजापेत्यर्थः॥३१॥

एवमृषेः प्रायश्चित्तमुक्त्वा तस्या अपि यथोचितमपराधप्रायश्चित्तमाह—

SRI SUBODHINI: The word “Atha” (now) indicates, that a new subject (context) is being started. The act of reference is involved here, for the wrong action committed earlier. He was free of all types of “desires”! Sage Kashyapa took a bath, and did “breath control”

(Pranaayaama), with a view to burn his “blemish”, into ashes! He became silent, with a view to keep quiet, and not upbraid his wife (condemn her). He began to meditate now, on the brilliance of Brahman (our Lord). i.e. the lotus feet of our Lord; and while doing this meditation, he chanted also the holy and sacred Manthram of “OM”, (Pranavam) which destroys all types of ignorance of a “Jeeva”. He began to merge his mind, in this way, in our Lord!

After explaining his act of “repentance”, the “repentance” done by Diti also is being described, through the following verse.

दितिस्तु व्रीडिता तेन कर्मावद्येन भारत!!

उपसंगम्य विप्रर्षिमधोमुख्यभ्यभाषत॥३२॥

VERSE 32 Meaning: “Oh, scion of the Bharata clan! Diti, became very bashful, on her “condemnable” act. Hence, she began to speak the following words, to the great Brahmin Sage Kashyapa, with a lowered head (and “contrite” mind)! “

श्रीसुबोधिनी : दितिस्त्विति। तुशब्दः पूर्वभावव्यावृत्त्यर्थः। कर्मण्यवद्यं कर्मावद्यम्, अग्निहोत्रमध्ये निन्दितकरणम्, तेन व्रीडिता। अन्यतु न विगीतम्। अतस्तेन प्रसिद्धेन अपराधेन व्रीडिता सत्युपसंगम्य अभ्यभाषतेति संबन्धः। भारतेति संबोधनं भ्रमाभावाय। भ्रान्त एव परमेकविधं मन्यते। पूरकत्वात् भाव्यर्थज्ञानाच्च विप्रर्षित्वम्। अधोमुखीति शङ्कान्तराभावाय॥३२॥

निषिद्धाचरणाभावात् नाऽत्र स्मृत्याद्युक्तप्रायश्चित्तम्, अङ्गत्वात्कालज्ञस्याऽपि न साक्षादधर्महेतुत्वम्। यथा अकाले कृतो धर्मः अकृतो भवति, एवमकाले कृतो गर्भोऽकृतो भवेत्; तत्र केवलकालस्य न बाधकत्वमपि, कर्मस्वभावानां बलिष्ठत्वात्, दैत्यानां स्वभावनिष्ठत्वाच्च। अतः कालाधिष्ठात्री देवता महादेवः कदाचित् हन्यात्? तत्रापि ब्राह्मणक्रोधसहितो हन्यादेव। अतो ब्राह्मणक्रोधाभावं प्रार्थयितुं व्याजेन महादेवभक्तं तं ज्ञात्वा महादेवं प्रार्थयति।

इयं च प्रार्थना नैमित्तिकीति नैमित्तिकमनूद्य, तदभावं काम्यत्वेन प्रथमं निर्दिशति—

SRI SUBODHINI: The syllable “Tu” (but) indicates that mother Diti did not have her “earlier” attitude! She had become bashful, for having forced her husband to do a “condemnable” act, during the “Agnihotra” period (like the catching hold of her husband’s dress). There was no other offending action on her part! She came near to her husband, with a contrite mind, with her head bowed! Sage Maitreya has addressed Sri Vidurji, as the “scion of the Bharata clan”, and this is done to remove any “delusion”, from the mind of Sri Vidurji. Sage Maitreya desired, that Sri Vidurji should realize the nature of the “situation” here, as usually people in “delusion”, regard everything, as of one “nature” only!

Sage Kashyapa is hailed, in this verse, as “VIPRARSHI” — a great Brahmin and wise sage — this is to indicate that, Sage Kashyapa fulfilled the desires of everyone and was also the knower of the future course of events. Diti, by lowering her head, is supposed to have done “repentance”, for the wrong action done by her. She also desired her husband, not to “doubt” her, on this.

Mother Diti did her act of “repentance” in this way. But, this act of “repentance” was not done, as per the scriptures of justice (Smriti). The reason for this was, that she had not inspired her husband to an “act”, which is prohibited by the scriptures. The factor of “time” is usually, a part of “action” and hence, it is not considered, at all times, as the cause for the performance of an “unrighteous” act (Adharma)! In this case, the act of “conception”, though the factor of “time” (Sandhya time) is considered as important, the factors of “action and attitude” (“Karma

and Swabhaava") are regarded as more "strong" influencing factors! Hence, Mother Diti was interested, that her "pregnancy" should not be destroyed by the presiding deity of time viz. Lord Siva. Added to this, is the "anger" of her own "Brahmin" husband. Both these factors could lead to the destruction of her "pregnancy"! Hence, Diti knowing Sage Kashyapa, to be a devotee of Lord Siva, as a "strategy", (false) now prays to Lord Siva. This prayer is done for a specific reason (goal), which is being told, through the following verse i.e. she desires, that what is "feared" by her, should "not happen"!

दितिरुवाच।

मा मे गर्भमिमं ब्रह्मभूतानामृषभोऽवधीत्।

रुद्रः पतिर्हि (?) भूतानां यस्याऽकरवमंहसम्॥३३॥

VERSE 33 Meaning: "Mother Diti told, "Oh Brahman! I pray, that Lord Rudra, the Lord and master of all "Bhoots", should not destroy my pregnancy! I pray to Him, as Lord Rudra is the Lord of all beings, and I have committed an "offence" against Him!"

श्रीसुबोधिनी : मा मे गर्भमिति। इमं संजातं गर्भं रुद्रो माऽवधीत्। ब्रह्मन्निति संबोधनं तत्प्रतीकारकरणसामर्थ्यं सूचयति। मारणे उपायः—भूतानामृषभ इति। भूतप्रेरणया मारयेत्। भूतानि हि गर्भं प्रविश्य स्त्रावयेयुः। ननु स प्रजापतिः प्रजानामुत्पादकः, कथं प्रजाः मारयेत्तत्राऽऽह—स भूतानां पतिः, ये उत्पन्नास्तेषां स्वामी; यतो रुद्रो रोदयतीति। स हि बालक उत्पन्न एव रोदिति, न गर्भस्थः। अतो गर्भस्तदीयो न भवतीति गर्भं नाशयतीति वा। एवं गर्भनाशने उपपत्तिमुक्त्वा निमित्तमाह—यस्याऽकरवमंहसमिति। यस्याऽपराधं कृतवत्यस्मि॥३३॥

एवं संकल्पमुक्त्वा, तत्सिद्ध्यर्थं रुद्रं प्रार्थयते—

SRI SUBODHINI: "Oh Brahman! let not Sri Rudra

destroy this originated "pregnancy". The addressal of "Oh Brahman!" indicates, that mother Diti had faith and confidence, that Sage Kashyapa had the power to redeem her, from the "offence" done by her, by assuaging the "anger" of Lord Rudra. She says that, Lord Siva is the Lord and master of all "Bhoots" — that on His "order", the "Bhoots" may enter into her, and destroy her "pregnancy"! But, as He is the Lord of all "beings" also (i.e. protector), she says, that the Lord will not destroy His "own subjects"! — as He is the Lord and protector of everything, which is originated or created! Being "Rudra" (the one who makes everyone "cry"), He is the Lord, who is born as the "child", and also makes it "cry"! The "child", which is in the "womb", does not "cry", and it weeps only after coming out of the womb of the mother! She, now says, that due to the "cause" of her "offending" actions, Lord Rudra may undertake to punish her.

In this way, after speaking her mind, she prays to Lord Siva seeking "success" for her prayer — as per the following verse.

नमो रुद्राय महते देवायोग्राय मीढुषे।

शिवाय न्यस्तदण्डाय धृतदण्डाय मन्यवे॥३४॥

VERSE 34 Meaning: "I am prostrating to Lord Mahadeva, who is hailed as Rudra, the most glorious and gracious, the highest celestial deity, the terrible, the benefactor of all desires; the most auspicious; the Lord, who has renounced His power to punish — but has kept with Him, this power to punish only those, who are wicked!; and who enacts various types of "Leelas", through His "anger"!

श्रीसुबोधिनी : नमो रुद्रायेति। स हि गुणत्रयात्मकः, अहङ्कारस्य त्रिगुणत्वात्, अतो नवभिर्विशेषणैस्तत्प्रार्थना। महतां नमनमेव प्रसादने हेतुः। तत्र प्रथमं भूतानां कृपया यद्रोदनं कृतवान्, सा कृपाऽत्राऽप्यनुसन्धेयति ज्ञापनार्थं रुद्रायेत्याह, अपराधसहनार्थम्—महते, प्रार्थनया अपराधसहनार्थम्—देवाय। अनेन तामसादिभावास्त्रय उक्ताः। पुनस्तानाह—उग्रायेतित्रिभिः। अन्यप्रेरणया मारयिष्यतीतीमं पक्षं व्यावर्तयतिउग्रायेति। न हि उग्रस्याऽग्रे कश्चिद्वक्तुं शक्नोति। तर्हि प्रार्थितोऽपि मारयेदित्याशङ्क्य, न केवलमुग्र एव, किन्तु सर्वेषां कामवर्षकोऽपीत्याह—मीदुष इति। मीद्वान् वृषभः, पतिः, कामवर्षक इति यावत्। किञ्च, न केवलं स फलदाता, किन्तु फलरूपोऽपीत्याह—शिवायेति। कल्याणरूपाय अतः प्रार्थितो न मारयिष्यति, कल्याणं च करिष्यतीत्युक्तम्। पुनस्तृतीयपर्याये सत्त्वादिभावानाह—न्यस्तदण्डायेत्यादित्रिभिः। स हि पूर्वं दक्षं हत्वा महत्युपद्रवे जाते दण्डनं त्यक्तवान्। इदमपि ब्रह्मबीजम्, अतोऽमारणार्थं महादेवकृतमिममर्थं स्मारयति—न्यस्तदण्डायेति। तर्हि प्रार्थना व्यर्था, स्वत एव दण्डस्य त्यक्तत्वादित्याशङ्क्याऽऽह—धृतदण्डायेति। दुष्टमारणार्थं धृतो दण्डो येन। तर्हि स्वत एव प्रार्थ्यतां किं ममाऽग्रे कथनेनेत्याह—मन्यव इति। स हि ब्रह्ममन्युरूपः। ब्रह्ममन्युर्नैव प्रकटो भवति, नाऽन्यथा। अतस्त्वयि प्रसन्न एव स निवर्तते, नाऽन्यथेत्यर्थः॥३४॥

एवं नमस्कारेण रुद्रं प्रार्थयित्वा पूर्वापराधं दूरीकृत्य भर्तारं प्रसादयितुमहङ्कारे स्थिते प्रसादोऽशक्य इति तदहङ्कारनिवृत्त्यर्थं महादेवमेव प्रार्थयति—

SRI SUBODHINI: Lord Mahadeva has three “attributes” — as “ego” has three qualities. Hence, Lord Siva has been prayed to, now, hailing His 9 virtues. The only way to please the highest noble person, is to offer our “prostrations” (as they do not need anything else from us — and as they are self-fulfilled). These “virtues and attributes” are explained below:

1. "RUDRAYA": Through this word, it is explained that, "Oh Lord! You are not able to tolerate the "sorrow" of every "being". Hence, you weep for others. I am prostrating to you, who is so very compassionate. Kindly shower your compassion on me."

2. "MAHATE": "You are the most gracious and generous Lord! You forgive and pardon the "offenders". Hence, kindly forgive my offences also. I am prostrating to You, Oh, most gracious and generous Lord!"

3. "DEVAAYA": "Being the highest celestial and divine Lord, You will certainly forgive my offences! Hence, I am prostrating to you, being the Lord of the Universe.

In the above ways, mother Diti has explained three "Tamasik" attitudes of Lord Siva.

4. "UGRAAYA": "Oh Lord! It is "untrue" that you will destroy anyone, just by the "saying" of another! This is due to the fact, that You have a "terrible" form — due to which, no one can say anything to You! People have "doubts", that You may "destroy", on being "prayed" to! To remove this "doubt", it is said, "Oh Lord! You are not just "terrible" only — but You are the "fulfiller" of the desires of everyone too!"

5. "MITUPA": "Oh Lord! You are the highest Lord, who fulfills the desires of everyone. Hence, I am offering my "prostrations" to You."

6. "SIVAAYA": "You are not only the "giver" of beneficial results, but being "auspicious" (Kalyaanaroopa), You are the "result" too! In

this way, I am prostrating to You, who is both the “GIVER OF BENEFITS AND BENEFIT ITSELF”. Being “auspicious” by nature, You will certainly bless me, with the most auspicious welfare!”

This “praise” is the expression of “Satwa” virtue/attitude. Lord Siva had destroyed Daksha, which led to grave troubles. On seeing these terrible consequences, Lord Siva gave up His attitude to “punish”.

7. “NYASTADANDAAYA”: “You have given up the power to “punish” everyone. But, Oh Lord! You have, however, kept the power to punish wicked persons, with yourself! I am prostrating to You.”

8. “DRITADANDAAYA”: “Oh Lord! You have taken up your power of giving punishment to “cruel and bad” persons! If Sage Kashyapa was to say to her that, “why are you doing this prayer before me? You should pray to Lord Siva, directly!” On this, she gives the 9th “virtue”, as given below.

9. “MANYAVE”: “You are of the form of “anger” (Krodha) of the Brahmin! It is said, that Lord Siva manifests Himself, through the “anger” of Brahmins! — not otherwise. Hence, on Sage Kashyapa becoming happy and pleased, Lord Siva will desist from giving “punishment” to her. Not otherwise!

In this way, mother Diti offered her “prostrations” to Lord Siva and prayed to Him — so that, He can pardon her, and mitigate the earlier “offence”. Now, she desires

to please her husband. She was aware that, till she has "ego", her husband will not get pleased at all! Hence, with a view to get rid of her "ego", she, through the next verse, prays to Lord Siva only.

स नः प्रसीदतां भामो भगवानुर्वनुग्रहः।

व्याधस्याऽप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः॥३५॥

VERSE 35 Meaning: "Let Lord Mahadeva become pleased on us! — especially, as He is the husband of my sister! When, even the hunter (robber) is gracious and compassionate to us, Lord Siva, being the gracious husband of Sati, is the most compassionate Lord, the Lord and protector of all women, and being my sister's husband, will certainly shower His compassion on us!"

श्रीसुबोधिनी : स न इति। स पूर्वोक्तो नोऽस्मभ्यं प्रसीदताम्। यतो भामो भगिनीपतिः। न केवलं स्वतः प्रसादः, किन्तु भर्तारमपि प्रसादयुक्तं करोत्विति तत्सामर्थ्यार्थं भगवानित्युक्तम्। ननु कृतेऽपराधे दण्डाभाव एव भूयान्, कुतोऽनुग्रहं करिष्यतीत्याशङ्क्याऽऽह—उर्वनुग्रह इति। उरुनुग्रहो यस्य। प्रार्थितो न केवलमबाधक एव, किन्तु फलदाताऽपीत्यर्थः। किञ्च, अस्मास्वनुग्रहः कर्तुमेवोचितः, यतो वयं स्त्रियो व्याधस्याऽनुकम्प्याः। पुरुषार्थार्थं हि तस्याऽपि हननम्। अर्थापेक्षया कामो महान्, स च स्त्रिया सत्यैव; अतो व्याधस्याऽप्यवध्याः, यतः स्त्रियोऽनुकम्प्याः। सर्वस्याऽऽनन्ददायिका अपि स्वयमकृतार्था भवन्तीति। किञ्च, स स्त्रीणां देवः, स्त्रियो हि गौरीमेव सभर्तृकां पूजयन्ति, स एव क्रीडाकर्तेति वा। किञ्च, सतीपतिरिति। स्त्रीणां स्वभावज्ञ इति॥३५॥

एवं महादेवे स्तुते अर्द्धं प्रसन्नः कश्यपः क्रोधं प्रसादं च कृतवानित्याह—

SRI SUBODHINI: "Let Lord Mahadeva become pleased with us! — as He is the husband of my sister! Oh Lord! You should also make my husband get pleased with me! You have this power in You (Bhagawan)!"

Usually, “offenders” are punished. How can then, the “offender” be forgiven? On this, mother Diti says, “Oh Lord! You always confer great blessings! It is not that you will only punish, on being prayed to by “offenders” like me! You give, through your compassionate nature, benefits and blessings too! Especially, we deserve your special grace, as we are “women”! Even a highway robber or hunter, who is eager to get wealth by robbing, usually is compassionate on “ladies”! “More important than “wealth”, is the fulfillment of one’s desires, and this can be fulfilled only, when there is a “wife”! Only one’s wife can give joy in this worldly life! By giving joy to everyone, in this world, a woman does not have any of her own motives being catered to. Instead, she fulfills the need and requirements of all others. Due to this, she deserves to get the “compassion” from the Lord, and her husband (everyone else).

“Oh! Lord Siva! You are the Lord and protector of all women! Due to this only, all ladies worship mother Gauri, along with you! Alternately, mother Diti says, “Oh Lord! You only enact all your actions as a “play” (Leela), being the divine Lord, (Deva) and being the husband of Sati, you are very well aware of the attitudes of women, in general.”

In this way, after rendering her prayer to Lord Siva, Sage Kashyapa had got pleased a “little” only (half). Hence, as per the following verse, it is said, that he expressed both “anger and having got reluctantly “pleased”!

मैत्रेय उवाच।

स्वसर्गस्याऽऽशिषं लोक्यामाशासानां प्रवेपतीम्।

निवृत्तसन्ध्यानियमो भार्यामाह प्रजापतिः॥३६॥

VERSE 36 Meaning: “Sage Maitreya said, “Prajapati Kashyapa, after completing the religious duties of the “Sandhya” time, saw mother Diti, standing near to him, trembling and worried! He saw her, praying for begetting “children”, so that their happiness in this world and of the “next” will be assured! On this, he told her the following words.”

श्रीसुबोधिनी : स्वसर्गस्येति। स्वस्य सर्गस्य गर्भस्य, लोकां सर्वलोकप्रसिद्धामाशिषमाशासानां कामयमानाम्, किं भविष्यतीति प्रवेपतीमतिकम्पमानाम्, स्वयं निवृत्तसन्धानियमो भूत्वा, भार्यात्वादवश्यवक्तव्यामाह। प्रजापतित्वाच्च वचनं निष्ठुरम्, अन्यथा सर्वा एव तथा कुर्युः। दयावश्यकत्वाभ्यां सामीचीन्यकथनम्॥३६॥

प्रथमतो दोषफलमाह—अप्रात्यादित्यादिचतुर्भिः—

SRI SUBODHINI: Mother Diti was eagerly anxious, with an auspicious desire, to have a safe and secure pregnancy! After all, this is a widely famous “desire” of all mothers. Even then, she was seen “trembling” — fearing, as to whether, the “conception”, occurring at a wrong time, may be lost or destroyed! — She was anxious to see, that her pregnancy was saved and protected.

Sage Kashyapa, after finishing his evening religious duties of the Sandhya time, came there, and saw the state of his wife. Realizing, that Diti was his “wife”, he decided to speak to her, with a view to “instruct” her. Sage Kashyapa was one of the “Prajapatis”, and his “words” are bound to be “harsh”. Moreover, if he were not to speak “harsh but beneficial” words, then, all the “ladies” in the world, will begin to do such actions. Our Sri Mahaprabhuji says here, that this sort of “harsh indictment”, is indeed the “best”, and necessary too!

Through, the following 4 verses, Sage Kashyapa described the “result” of mother Diti’s “blemishful” action.

कश्यप उवाच।

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत।

मन्निदेशातिचारेण देवानां चैव हेलनात्॥३७॥

VERSE 37 Meaning: “Sage Kashyapa said, Your mind is full of “Rajas”, and due to this, your mind was dirty and unclean! The “time” was also “impure”! You have also violated my “orders”! You have insulted and ignored the celestial deities too!”

भविष्यतस्तवाऽभद्रावभदे! जाठराधमौ।

लोकान्सपालांस्त्रींश्चण्डि! मुहुराक्रन्दयिष्यतः॥३८॥

VERSE 38 Meaning: “Oh inauspicious woman! Due to the blemish of your “stomach” (womb), you will originate two sons, who are the most wicked and of low character (worst = Adharma). Oh Chandi! (the one, who is always “angry”) these two sons, will make everyone, including the protectors of the Universe, weep and cry, through untold misery and sorrow.”

श्रीसुबोधिनी : तस्या दोषचतुष्टयमनुवदति हेतुत्वेन, प्रसादेऽपि विपरीतफलावश्यकत्वाय। प्रथममाह—अप्रायत्यादिति। ते आत्मनो देहस्य अप्रायत्यात् अप्रयतत्वात्, रजस्वलात्वादित्यर्थः। मौहूर्तिको दोषः सन्ध्यारूपः, तत्रोत्पन्नो दुष्टो न जीवति च। उतेत्यप्यर्थे। एको दोषः सूतकवन्न दोषान्तरं दूरीकरोति, किन्तु समुच्चीयत इत्यर्थः। तृतीयं दोषमाह—मन्निदेशातिचारेणेति। ममाऽऽज्ञोल्लङ्घनेन। अत्राप्युत, देहलीत्वात्। चतुर्थो दोषः—देवानां चैव हेलनादिति। देवानां भूतानां, गार्हपत्यादीनां वा; हेलनमवज्ञा॥३७॥

SRI SUBODHINI (37): “Even if I shower my grace on you, you will have to face the “bad result” (consequences) of your deeds. There are 4 reasons for this. (1)

Your "body" was impure, as it lacked self-control, full of "Rajas"! (2) The "time" was most inauspicious for conjugal relations — being "Sandhya" time! A child conceived at this time, becomes "bad and wicked". He can never win at all. His "blemish" also cannot be mitigated. (3) You did not obey my "orders" at all. (4) You have "insulted" the celestial deities. Here, the word "Deva" is used to refer to the "Bhoots" of Lord Siva, and the fire, which is known as "Gaarhapatya".

श्रीसुबोधिनी : एवं चतुर्भिर्दोषैस्तव पुत्रद्वयं भविष्यतीत्याह, एकैकत्र दोषद्वयसंक्रमात्। तत्र हिरण्याक्षे प्रथमौ, तस्य शीघ्र मरणात्, तपस्यादिकरणाभावाच्च। अभद्रे इति संबोधनं पुत्रस्योभयांशत्वेऽपि मातृदोषेणैव दुष्टाविति ज्ञापयितुम्, अतस्तावभ्रदौ। ननु 'माता भस्त्रा पितुः पुत्रः' इति शास्त्राद्विजादुष्टत्वे कथं तयोर्दोषवत्त्वमित्याशङ्क्याऽऽह— जाठराधमाविति। जठरे जातेन दोषेणाऽधमौ। उत्तमबीजमपि यथा शूद्रायां प्रविष्टं शूद्रतामापद्यते तथेत्यर्थः। तयोर्दोषमाह—लोकानिति। लोकपालसहितान् लोकान् मुहुराक्रन्दयिष्यतः। रुद्रकालजातत्वादोदयितृत्वम्। चण्डि? कोपनशीले। अयमपि दोशस्तवैव॥३८॥

एवं तयोर्दोषमेकमुक्त्वा अन्यांस्त्रीन्दोषानाह—

SRI SUBODHINI (38): "Due to these 4 types of "Blemish", each of your two sons will have two types of 'blemish' (Dosham). Your son Hiranyaaksha will get affected first, and he will die early. He will not be able to do penance and other vows." Mother Diti has been addressed as "Abhadre" (inauspicious). This addressal indicates the meaning, that these two sons will be more affected by the inauspicious nature and blemish of the mother. (Though usually, the qualities of the father come into the sons.) Hence, the two sons also will be "inauspicious"! (It is said in the scriptures, that the mother is only a "leather bag", to carry the seed of the father.

Due to this, the “son“ really belongs to the father! Hence, here the father viz. Sage Kashyapa was the “best of noble persons“.) How come then, the “sons“ will become bad and wicked? This doubt is removed by telling, that this was caused by the “blemish of Diti’s stomach“ (Jatara Dosham). Like, when the seed from a noble person goes into a low class bad woman, then, it is said, that this “seed“ attains a low status! In the same way, here also, the sons will be born, as bad and wicked!

Sage Kashyapa now explains the “blemish“ of the two sons. They will make the Universe and the protectors of this Universe “weep and cry“, through their bad and violent behavior! — as they were conceived, at the time of Lord Rudra! The addressal of Diti as “Chandi“ indicates, that the nature of Diti was full of anger. Thus, the sage told her “all these various types of “blemish“ pertain and belonging to you only.“

After mentioning the one “blemish“ of Diti, now the sage is speaking about her 3 other “blemishes“

प्राणिनां हन्यमानानां दीनानामकृतागसाम्।

स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु॥३९॥

VERSE 39 Meaning: “When your two sons will start to destroy blemishless innocent and lowly persons, and also perpetrate cruel atrocities on women, then, noble saintly Mahaatmas will get angry over the cruel actions of these two!“

श्रीसुबोधिनी : प्राणिनामिति। प्राणिनां दोषवत्त्वेऽपि दीनानां वधोऽनुचितः, तत्राऽप्यकृतागसां वध इत्येको दोषः, स्त्रीणां निगृह्यमाणानामित्यपरः। पातिव्रत्यात्याजनं निग्रहः। कोपितेषु महात्मस्त्विति चाऽपरः, तेषां भगवत्सेवाप्रतिबन्धात्कोपः॥३९॥

एवं दोषचतुष्टये जाते 'भक्तद्रोहे वधः स्मृत' इति वाक्यात्परमेश्वरस्तौ मारयिष्यतीत्याह—

SRI SUBODHINI: Even, if a lowly and pitiable (poor) person is full of blemish, it is said, that he should never be killed or "harshly" punished. But, "Your two sons will destroy innocent and blemishfree persons. Their second "blemish" will be to perpetrate atrocities on "women". The word "Nigraha" (killing) is used to indicate, that these two sons will destroy the chastity of good ladies! The third blemish is, that these two sons will put "obstructions", in the performance of good deeds, service and worship of our Lord, by noble Mahaatmaas! Due to these actions, saintly and noble Mahaatmaas will get angry over your sons!"

These 4 types of "blemish" will incur the anger and wrath of noble saintly Mahaatmaas. The scriptures have said that, "a person injuring a devotee of our Lord, becomes deserving of being killed". As per these words, Sage Kashyapa says, that our Lord Himself (Sri Hari) will destroy your sons."

तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः।

हनिष्यत्यवतीर्याऽसौ यथाऽदीन् शतपर्वधृक्॥४०॥

VERSE 40 Meaning: "Like Indra destroys the mountains, in the same way, our Lord of the Universe, will get angry! For the sake of protecting the Universe, our Lord Sri Hari will take F's "incarnations", and destroy these two sons."

श्रीसुबोधिनी : तदेति। मारणे हेतुः—विश्वेश्वर इति। न हि, जगतीश्वरद्वयं भवति। किञ्च, क्रुद्धः, भक्तानां पीडनात्। भगवानिति वैकुण्ठापचारपरिहारार्थमपि तादृशयोनेस्त्याजयिष्यतीति सूचयति। लोकभावन

इति मर्यादारक्षार्थमपि तद्धननम्। स्वामिनः सेवकवधः साक्षादनुचित इत्यवतीर्य
हनिष्यति वराहनृसिंहरूपेण। असाविति सोऽत्रैव तिष्ठतीति हननवाश्यकत्वं
सूचितम्। शतपर्वधृगिति। यथा प्राणिनां क्लेशनिवृत्त्यर्थं वज्रहस्तेनेन्द्रेण
भारेण पततां पर्वतानां पक्षच्छेदः क्रियते, तद्वदीश्वरस्य तादृशवध आवश्यक
इत्यर्थः॥४०॥

भर्त्रा क्रोधेन अनिष्टे श्राविते, सा विष्णुभक्ता पुत्रयोर्भगवत्संबन्धं
श्रुत्वा संतुष्टा, तथेत्यन्वमोदतेत्याह—

SRI SUBODHINI: With a view to inform her that, our Lord Sri Narayana will kill both of these demons, the name of our Lord has been given as “VISWESWARA” — as our Lord is the Lord of this Universe! The reference to the sorrow of our Lord’s devotees, and the Lord getting angry indicates, that these two persons had committed an offence in Sri Vaikuntam also. These two are now born as wicked persons, and the Lord is merciful enough to get them released from the offence, and the punishment thereof, given at Sri Vaikuntam.

Our Lord is the highest “protector and ruler” of this Universe. Hence, with a view to keep “order and discipline” also, He is bound to kill all types of wicked demons! But, our Lord, as Sri Narayana (being the master of both Jaya and Vijaya, the gatekeepers of Sri Vaikuntam) i.e. by Himself, will not kill His own servants. Hence, He will take incarnations as, “Sri Varaaha and Sri Narasimha”, and destroy these two demons.

The word “Asow” (here) indicates, that the Lord is always present in the Universe, and it becomes necessary for Him, to kill the sinners. An example is given here to emphasize the necessity for our Lord, to undertake these “killings”. Lord Indra, for the sake of removing the strains and difficulties of all “beings”, had taken his “Vajra”

weapon in his hand, and had cut away the wings of flying mountains, which were huge and heavy! (From this time, all the mountains remained fixed and stationary.) In the same way, our Lord Sri Narayana also, for the sake of auspicious welfare of this Universe, will destroy both these demons, in the future!

Mother Diti listened to this “evil result and effect”. But, being the devotee of Lord Vishnu, she became “happy” also, on hearing, that these two sons will be “belonging and related” to our Lord Vishnu. This is being expressed by her, through the following verse.

दितिरुवाच।

वधं भगवता साक्षात्सुनाभोदारबाहुना।

आशासे पुत्रयोर्मह्यं मा क्रुद्धाद्ब्राह्मणात्प्रभो!॥४१॥

VERSE 41 Meaning: “Mother Diti said, “Oh Lord! (my master), I also desire, that the death of my sons should only be through the holy hands of our Lord Sri Narayana! It is my plea, that their death should not take place through the hands of angry Brahmins!”

श्रीसुबोधिनी : वधं भगवतेति। तेन पूर्वं ‘कोपितेषु महात्मसु’ इति महापुरुषकोप उक्तः। स शापपर्यवसायी मा भवतु। तच्छापेन भगवतापि वधे कृते सामीचीन्यं न भविष्यतीति तदभावेन केवलं भगवानेव ब्राह्मणप्रेरणाव्यतिरेकेण करोत्विति प्रार्थयति। साक्षादिति स्वहस्तेन, न तु कालादिना। सुनाभोदारबाहुनेति। वधेऽपि सुदर्शनेनैव, हस्तेनैव। यतो हस्त एव मोक्षादिसर्वपुरुषार्थदाता। आशासे, कामितोऽयमर्थो दुर्लभः; परमनभिप्रेतः क्रुद्धादेव ब्राह्मणाद्वधः। तथा वरो देय इति तत्र सामर्थ्यं सूचितं, प्रभो इति॥४१॥

ब्राह्मणाद्वधोऽत्यन्तविगर्हित इति वक्तुं तस्य परलोकबाधकत्वमाह—

SRI SUBODHINI: Sage Kashyapa had told earlier, that (verse 39) these two sons, through their evil actions will create “anger“, in the mind of noble and saintly Brahmins! Due to this, mother Diti says, that she desires, that these “angry“ Brahmins should not “curse“ her sons. If they were to be killed by our Lord, after being cursed by the Brahmins, then, their “fate“ will be good. Hence, she desires, that our Lord Himself, on His own will and initiative, should kill her two sons, and not as “inspired“ by the Brahmins. The word “Saakshaat“ (by Himself) is used to indicate that, “the Lord should kill these two sons, through His own “other” weapons, such as “time“ (Kaala) etc. **OUR LORD’S AUSPICIOUS HANDS CONFERS ALL GOALS, INCLUDING “LIBERATION“ (MOKSHAM).** She says further, “even, if my prayer is difficult to be acceded to, you have in you, enough capacity to persuade the Lord to fulfill my desire — as I do not desire, that my sons should be killed by the angry Brahmins! Hence, please be gracious to give me this “boon“!“

Getting “killed“, through a Brahmin, is indeed very condemnable. To tell this, mother Diti, through the following verse, asserts, that this type of “killing“ puts obstacles, in the life of the “Jeeva“, in the other world (Paraloka)!

न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च।

नारकाश्चाऽनुगृह्णन्ति यां यां योनिमसौ गतः॥४२॥

VERSE 42 Meaning: “A “Jeeva“, who has been burnt, through the fire of (i.e. the “curse“) a Brahmin, and who is known to have made everyone get afraid of him (generated “fear“ of him), even, if he takes birth in any holy place, no one likes to bless him — not even those,

who live in hell — nay, no one comes near to him or touches him (i.e. everyone will avoid such a “Jeeva”)!“

श्रीसुबोधिनी : न ब्रह्मदण्डेति। ब्रह्मदण्डेन ब्रह्मशापेनाऽग्निरूपेण। दण्डो हि दृढकाष्ठरूपो भवति, तद्गतोऽग्निः सर्वथैव दहेत्। तत्र हेतुः—भूतभयदस्येति। ब्रह्मदण्डदग्ध एव भूतेभ्यो भयं प्रयच्छति, नह्यन्यः स्वयं दुःखाभिज्ञः परेभ्यो दुःखं प्रयच्छति। ब्रह्मशापे तु ज्ञानादीनां नाशात्तथाकर्तुं शक्नोति, पृथग्वा हेतुः। चकाराद्भगवद्द्वेषिणः। नारका अपि तस्य संबन्धिनस्तान्वा नाऽनुगृह्णन्ति। द्वितीयार्थे षष्ठी। चकारादन्येऽपि। अप्यर्थे वा चकारः, नारका अपि तं न स्पृशन्तीत्यर्थः। असौ ब्रह्मदण्डदग्धादिर्यां यां योनिं गतः। नारका द्विविधाः, स्थानभेदा योनिभेदाश्च। तत्र योनिभेदे दैहिकः संबन्धोऽधिको भवतीति कदाचिदनुग्रहो भवेत्, तन्निषेधार्थमाह—यां यां योनिमसौ गत इति॥४२॥

कश्यपस्मतां भगवद्भक्तां ज्ञात्वा, स्वबीजस्याऽपि सार्थकतां विलोक्य, वरं प्रयच्छति। कृतशोकानुतापेनेत्यादिसप्तभिः—

SRI SUBODHINI: The punishment given by a Brahmin is compared to a “fire”! The “Jeeva”, who is burnt by the fire of punishment, given by a Brahmin, will also cause “fear” in the mind of everyone else i.e. he becomes an “enemy”, and source of “fear” to everyone! No one else, who knows about the pain of sorrow and suffering, will give sorrow or fear to anyone else, except this “Jeeva”, who has been punished through the fire of a Brahmin’s curse! The “Jeeva”, who is cursed by a Brahmin, loses his “knowledge” (Jnana), through which he becomes a source of “fear and danger”, to all others. No one, not even the persons, who reside in hell, are ready to touch him or deal with him! The syllable “Cha” (and) is used to indicate, that these persons are enemies of our Lord (Dweshi).

Even, the persons, who reside in hell, do not wish

or pray for these persons or for their relatives! It is said, that all others also act likewise! In this way, they become “untouchable”, as they pass through different “lives”, caused by the punishment given by the curse of noble and saintly Brahmins!

The people, who reside in the “hell” (Naraka) are of two types. (1) From different places, (2) of different “Yonis” (types of birth). The latter have more deep relationship, with their bodies. Hence, a doubt may arise, that they may become the recipients of others’ help and aid. To negate this, it is said, that “no one” (i.e. none at all) is touched or helped by anyone else, as these “persons” have been cursed by the Brahmins!

Realizing, that Diti was a devotee of our Lord, Sage Kashyapa decided to give the “boon” asked for by her. This would ensure, that the “seeds” conceived (as his sons) will attain “fulfillment” (at the hands of our Lord) — as per the following verses.

कश्यप उवाच।

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात्।

भगवत्युरुमानाच्च भवे मय्यपि चाऽऽदरात्॥४३॥

VERSE 43 Meaning: “Sage Kashyapa said, “You have, deeply repented, and have become sorrowful, for the wrong action done! You have also asked for the pardoning of your offence! Due to these, and due to your devotion and respect to our Lord, Lord Siva and to myself..... (contd. to verse 44).”

श्रीसुबोधिनी : वरः, पौत्रो वैष्णवस्तव भविष्यतीति। तत्र प्रथमं तस्याः षड्गुणानाह—कृतं यत् कर्म, तत्र शोकः, स्वपुरुषार्थो मया नाशित इति, यथा पुत्रादिनाशे शोकः। एवं कृतेऽपि भोगे, जातेऽपि गर्भे, शोकः।

अनुतापो मया किमर्थं कृतमिति पश्चात्तापः। द्वयोरेकवद्भावः
 कर्तुर्दुःखजननसाम्यात्। अन्यं गुणमाह—सद्यः प्रत्यवमर्शनादिति।
 प्रत्यवमर्शनमपराधक्षमापनम् (?)। अत्र विनयेनाऽऽगमनं प्रार्थना च प्रत्यवमर्शः।
 भगवत्युरुमानो 'वधं भगवता साक्षात्' इति पुत्रापेक्षयाऽपि
 भगवत्यधिकसंमाननम्। लोके पुत्रमारकोऽत्यन्तं द्विष्टः, स चेदत्यन्तं
 मानितस्तदाऽयं महान् गुणः। गुणद्वयमाह—भवे मय्यपि चाऽऽदरादिति।
 पूर्वं 'न मे गर्भम्' इत्यादि भवस्याऽऽदरः सूचितः। मय्यादरः 'प्रभो' इति
 संबोधनात्, ब्राह्मणाधिक्याद्वा॥४३॥

SRI SUBODHINI: The sage gave the "boon". Your grandson will become a glorious devotee of Lord Vishnu! (Vaishnava). In this verse, Sage Kashyapa described the 6 virtuous qualities of mother Diti, in the first instance. (1) She has become "contrite and sorrowful", for the wrong action done by her. She felt "I have destroyed my main "human" goal. I am unhappy, even after the conception of two sons!" (2) She began to "repent" for the action done by her — asking herself, again and again, as to why, she did this type of action? (3) She attained great pain and due to this, she "suffered" much — realizing the grave "error", on her part. (4) She become "humble". (5) Asks for "pardon". (6) Love, respect and honor to our Lord! Usually, the "killer" of one's children is considered as an "enemy". But, mother Diti honors and respects our Lord Sri Narayana, and expresses her "love" to Him — by telling that, let the "Lord Himself destroy my sons"! In this "virtue" of love to our Lord, is included, the honor for Lord Siva, and to Sage Kashyapa (through the addressal as "Prabho" to Sage Kashyapa). She has also expressed her deep respect to all Brahmins.

कारणे षड्गुणाः क्षेत्रे कार्ये बीजस्वभावतः।

अष्टादशगुणा जातास्ते कीर्त्यन्ते क्रमादिमे॥१॥

KAARIKA 1 Meaning: “In this way, 6 virtues have got originated in mother Diti. These 6 virtues, became 18 qualities, in the “seed“, in her! These are being explained, successively, in the following verses.”

पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः।

गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम्॥४४॥

VERSE 44 Meaning: “Out of the 4 sons of your one son, one of the sons, will attain such an exalted status, that noble Mahaatmaas will offer respect and honor to him! His pure “fame“ will be sung by the devotees of our Lord, along with the Leelas and virtues of our Lord Himself!“ (i.e. Sri Prahlada).

श्रीसुबोधिनी : एतैः षड्भिर्गुणैः कृत्वा, एकस्य ज्येष्ठस्य पुत्राणां चतुर्णां मध्ये एकस्तृतीयः सतां मतौ भविष्यति। अनेन वंशवृद्धिरपि सूचिता। सतां मतस्तेषां प्रमाणभूतः, अन्यथा सन् सत्तम इति वा वक्तव्यः स्यात्। मतस्तु मानेनैव ज्ञातः। अनेन भगवन्मार्गे स प्रमाणमिति निरूपितम्। तस्य प्रमेयतामाह—गास्यन्तीति। प्रमातुं तदेव योग्यम्, यत्कदाचिदपि विरुद्धज्ञानविषयो न भवति, फलतः साधनतश्च। अतो भगवद्यशो यदा गीयते तदा तदाधारत्वेन प्रह्लादयशो गीयते। आधाराधेययोस्तुल्यत्वात्समत्वम्। भक्तानामाधारत्वं पूर्वं निरूपितम्। शुद्धमिति विशेषः। खण्डश आधारत्वव्यावृत्त्यर्थं सममित्युक्तम्। भगवद्यशसेति करणं वा, शुद्धतवे समत्वे च। दैत्यानां यशः प्रायेण विषमं भवतीति मतान्तरत्वाच्च तुल्यत्वकथनमपि न दोषाय। यथा ‘पुण्यश्लोको नलो राजा’ इति। अत एव गास्यन्ति लोकाः॥४४॥

एवं साधारण्येन प्रमेयत्वमुपपाद्य, असाधारण्येनोपपादयति—

SRI SUBODHINI: “Due to these 6 virtues, one son among the four, of your eldest son (son Sri Prahlada born to Hiranyaakasipu, the elder son) will be respected and honored by noble saints.” By telling like this, Sage Kashyapa has described, that the family lineage, will also

be progressed! This will become the “proof and evidence” of the sincere practices of true “Bhakthi” to our Lord, and the path towards His devotion and realization.

His “beloved” nature is being told – that he will become such a glorious devotee, that he will always give true “knowledge” about the correct “spiritual practices” (Saadhan) and “result” (Phalam). When the devotees sing the glory, Leelas and fame of our Lord Sri Narayana, then, the fame and glory of Sri Prahlaada’s devotion also will be sung, along with our Lord’s own! In this way, both of them (i.e. the “base” (Aadhaar)) and the “based” (Adheya) will be one and the same (i.e. the glory of the fame of our Lord, and that of Sri Prahlaada). A TRUE AND SINCERE “BHAKTHA” IS THE “BASIS” (FOUNDATION – AADHAAR) OF THE FAME OF OUR LORD! This has been told earlier also!

THE “FAME” OF SRI PRAHLAADA IS PURE! IT IS GREATER THAN THE GORY OF ALL OTHERS! – As others’ “fame” is not “fully pure”! The word “Samata” (same) is used to reemphasize that, Sri Prahlaada is not a small or weak “basis or foundation” for our Lord’s “fame”, but a “full and implacable” foundation! The word “fame of our Lord” used here, indicates the twin qualities of “purity and oneness”.

The “fame” of demons, usually is impure and unequal. But, as regards the “oneness” of the fame of our Lord and that of Sri Prahlaada, there is no “blemish” in this conclusion – like it has been said of King Nala, whose “fame” has been termed as “auspicious and conferring the benefit of good deeds” (Punyasloka).

In this way, after describing the loving devotion of Sri Prahlaada, in a “common” way, now, through the next

verse, the same is explained in a “special” way!

योगैर्हमेव दुर्वर्णं भावयिष्यन्ति साधवः।

निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम्॥४५॥

VERSE 45 Meaning: “Like “impure gold” is purified by putting it on fire and cleaning it with materials, such as Kalka, in the same way, noble saints, with a view to purify and cleanse their inner mind, will give up their blemish and bad qualities of hatred etc. by following the example of the virtues and qualities (nature) of Sri Prahlada!”

श्रीसुबोधिनी : योगैरिति। यथा कुन्दनकर्तारः कल्कादिभिः सुवर्णं शोधयन्ति, सर्वथाचेन्निर्दुष्टम्। तदा स विजातीयसजातीयान् परिगृह्णाति। क्षुद्रेऽपि सजातीये भगवन्तं योजयितुं शक्नोति, हीरकमिव। तत्र निकषे ज्ञाते। तर्हि स्वात्मानमपि भावयेत्। अतः सुवर्णं रजतादिदोषा यथा दूरीक्रियन्ते, तथा आत्मन्यपि वैरादिदोषा दूरीकर्तव्याः। अतो निर्वैरताया अवधिर्ज्ञातव्यः। प्रह्लादस्तु औत्पत्तिकतादृशगुणयुक्तः। अतो ‘यथा चिति तन्मात्रेण तदात्मकत्वात्’ इति न्यायेन ब्रह्मचैतन्यमिव स्वचैतन्यं क्रियते, साधनैर्मगवद्भावो वा संपाद्यते, भगवदनुगृहात्। तथा साधुत्वार्थमन्यत्र भगवद्भावसंपादनार्थं प्रह्लादभावोऽपि संपाद्यते। तदाह—यथा सुवर्णं साधयन्ति, तथा यच्छीलमनुवर्तितुं निर्वैरादिभिरात्मानं साधयिष्यन्ति। **साधवः** परोपकारनिरताः॥४५॥

एवं प्रमेयत्वं निरूप्य फलत्वं निरूपयति—

SRI SUBODHINI: In the making of “Kundan” (heavy gold jewellery), in the first instance, gold is “cleansed”, through materials, such as “Kalka” etc. and through “fire”, it is further cleaned “totally” (in every way). In this way, gold becomes easy to be mixed with other materials, such as precious stones, diamonds etc. thus, ornaments made up of this gold, studded with

diamonds can adorn even our Lord's auspicious idols! In the same way, the noble saints desire to purify their inner mind – like foreign materials like silver mixed with gold are removed (through “fire”) – by removing the “blemish”, therein! They desire to become “certain”, that no longer, there are bad propensities, such as hatred, attachments etc. in their mind!

Sri Prahlaada, from his “birth” itself, had all the virtuous qualities in him. He had secured the divine grace and attitude of our Lord, through His grace, due to his constant remembrance and merger of his mind in our Lord. Those noble saints desire to become true and sincere “Saadhush” (noble saints) like Sri Prahlaada had become! That is why, it is said here, that the noble saints, who are always keen to do good to all others, practice and follow the “way and life” of Sri Prahlaada (i.e. his way of life etc.). For this sake, (i.e. to enable them to follow the “conduct” of Sri Prahlaada) these noble saints purify their inner mind, by removing the bad propensities, such as hatred etc., and make it “full and complete”, with good qualities, such as non-hatred, love etc.

In this way, after describing the “loving” nature of our Lord and His devotees, (Prameyatwam), now the “result” (Phalam) is described.

यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम्।

स स्वदृग्भगवान्यस्य तोष्यतेऽनन्यया दृशा॥४६॥

VERSE 46 Meaning: “This entire Universe is blissful, due to the grace of our Lord, as this Universe is only the manifestation of His divine self and stature! This Lord of the Universe, Sri Narayana, is self-brilliant and will get pleased with His devotee (Sri Prahlaada) by treating him as His own! (i.e. as being belonging to Him,

as the devotee's mind and "vision" are fully and totally merged in our Lord only!).“

श्रीसुबोधिनी : यत्प्रसादादिति। भगवान् येन तोष्यते। यद्यपि सर्वेषामात्मत्वात् स्वरूपतस्तुष्ट एव, तथापि साधनेन तुष्टस्तुष्ट इत्युच्यते। तदाह—यस्यानन्यया दृशेति। प्राणिनां षोडशदृष्टयो भवन्त्यन्तः; दशेन्द्रियाणि, अन्तःकरणचतुष्टयम्, आत्मा, देहश्चेति। प्राणेन सह सप्तदश। तत्सम्बन्धिनः पुत्रादयो बाह्याः सप्तदश। एवं चतुस्त्रिंशदपि दृष्टयो भगवद्विषयिका एव यस्य सोऽनन्यदृक्, सर्वभावेन प्रपन्नः। तदा सर्वभावमापन्नो भगवान् प्रसीदति। ननु भगवत्प्रसाद एव फलं कथमुच्यते? विश्वस्यैव फलत्वात्। अन्यथा भगवानपि विश्वस्मिन् न रमेत। अत आह यस्य भगवतः प्रसादादिदं विश्वमेव प्रसीदति। भगवत्प्रसाद एव विश्वप्रसादः। अनुसन्धानभेदात् कार्यकारणभावः, अन्यथा कार्ये साधनान्तरमप्यपेक्षेत। अतो भेदव्यावृत्त्यर्थमाह—यदात्मकमिति। भगवदात्मकमेव विश्वम्, भगवति प्रसन्ने प्रसन्नमेव भवति। तदाऽस्य सर्वत्र कामचारो भवति भगवत इव। ननु भगवान् तं प्रति कथं विषयत्वमापद्यते, हीनभावापत्तेः मर्यादाभङ्गश्च स्यात्। अत आह—स्वदृगिति। स भगवान् सर्वमात्मत्वेनैव पश्यति। तथा च, तस्य प्रसादे अयमप्यात्मत्वेनैव पश्येत्, अतो न हीनत्वम्, न वा मर्यादाभङ्गः। स्वत एव भगवत्त्वात् पूर्णकामोऽपि। तदाह—भगवानिति। तस्मात्फलरूपः प्रह्लादः॥४६॥

साधनरूपतामाह त्रिभिः, साधनानां त्रैविध्यात्। गुणरूपाणि कानिचित्साधनानि, दोषाभावरूपाण्यपराणि, अन्तरङ्गं फलरूपं चैकम्। तत्र प्रथमं गुणरूपाणि साधनान्याह—

SRI SUBODHINI: Our Lord, being the “Aatma” of everyone, is always “blissfully pleased” with everyone! Even then, our Lord gets “pleased” through the spiritual practice and love of a devotee! A description of the nature of this spiritual effort is being given. The mind and vision of our Lord, is at all times, merged in our Lord only —

not in any other place!

Our Sri Mahaprabhuji gives here a detailed explanation of the "vision" (Drishti) of the true and sincere devotee of our Lord. He says that there are "34 visions" in a person. ALL THESE GET LOVINGLY ATTACHED TO AND MERGED IN OUR LORD ONLY!

[NOTES: The "34 visions" are explained. 10 senses + the 4 parts of the inner mind (viz. mind, intellect, Chittam (recorded memory) and ego (Ahamkaar)) + 1 "Aatma" + 1 body + 1 "Praana" (vital air). In this way there are 17 "visions". Adding another "17" consisting of one's children and relatives, the total number of "visions" for a person, is assumed as 34.]

When all these "visions", put together, get merged lovingly in our Lord, then only, this "action" is termed as the full and total effort (Saadhan). This sort of one pointed loving devotion only, makes the Lord, get pleased. This devotee is considered as being "one-pointed" (Ananya) in his love for our Lord. His entire self, with the total mind, is merged in our Lord. In other words, this devotee becomes merged in the love of our Lord, with all his "Bhaava" (attitudes — interest). This, it is said, makes our Lord very pleased.

How can we call the "pleasing" of our Lord, as the "result and goal" of all spiritual endeavor? (Saadhana) — especially when everyone regards this "Universe" only as the result! (with its joys/pleasures/materials etc.). If this "Universe" is not a result, why would the Lord Himself choose this Universe to enact all His "Leelas"? These questions are genuine, and are answered by telling, that **THROUGH THE GRACE OF OUR LORD ONLY, THIS UNIVERSE ATTAINS ITS "BLISSFUL" NA-**

TURE! ONLY, ON OUR LORD GETTING PLEASED, THIS UNIVERSE ALSO WILL GET PLEASED! In fact, there is no "difference" at all, between the Lord and the Universe. THIS UNIVERSE IS THE FORM OF OUR LORD ONLY (YADAATMAKAM)! Due to this only, on our Lord getting pleased, this Universe gets "pleased" by itself! Due to this nature of our Lord only, all the "desires" of a sincere devotee of our Lord get fulfilled — like our Lord does, when he is "pleased"!

How does the devotee get the "Darsan" of our Lord? As there is the "Darsan" of the Lord of the Universe Himself, will the devotee feel very "lowly" (Heena Bhaava) and will there be violation of the "order", in the divine scheme of creation? All these "doubts" are removed by telling that OUR LORD SEES EVERYTHING AS HIS "FORM" ONLY! THE DEVOTEE ALSO "SEES" EVERYTHING AS HIS OWN "AATMA", AS A RESULT OF OUR LORD'S "GRACE"! Due to this, there is no "lowly" feelings or violation of any "order"! As the devotee is of the form of our Lord only (as the Lord only has become everything), the devotee also feels that all his "desires" are in a state of total fulfillment, at all times. That is why, the devotee is called here, using the word of "Bhagawan". Moreover, devotee Prahlaada, is considered as the "result" (Phalam) only — as a result of our Lord's grace!

Through the following 3 verses, the "nature" of the "spiritual efforts" (Saadhan) is explained. i.e. (1) consisting of "qualities" (Gunaroopam), (2) of the form, which is without any "blemish" (Doshabhaavaroopta) and (3) of the form of "secret" inward "result" (Antaranga Phalaroopam). Through the following verse, the "effort", which is of the form of "qualities", is explained.

स वै महाभगवतो महात्मा महानुभावो महतां महिष्ठः।

प्रवृद्धभक्त्या ह्यनुभावितान्तर्निवेश्य वैकुण्ठमिमं विहास्यति॥४७॥

VERSE 47 Meaning: "This great devotee of our Lord Sri Narayana (viz. Sri Prahlaada) will certainly become totally "belonging to our Lord"; will be a great Mahaatma; of glorious fame and brilliance (enlightened); The "best" among all other "best" devotees; He will install our Lord, in his intensely loving heart, due to the extraordinary progress of his love to our Lord Sri Narayana; after all these attainments only, he will give up his body!"

श्रीसुबोधिनी : स वै महाभागवत इति। यस्तूपपत्त्योत्पत्त्या च साधनवान्, स एव तच्छास्त्रे गुणयुक्तः। अतः प्रह्लादस्तादृश इति वै निश्चयेन महाभागवतः। यस्तु भगवदीयो भूत्वा भगवदीयमेव देहादिभिः करोति, जानाति, स भागवतः। यस्तु सर्वदैव तथाविधः, स महाभागवतः। अनेन भगवच्छास्त्रसिद्धं सर्वमेव साधनमुक्तम्। **महात्मेति** द्वितीयं साधनं ज्ञानमार्गसिद्धम्। ब्रह्मभावेन स जीवो महानात्मा भवति, अन्यथा परिच्छिन्न एव स्यात्। महत्त्वं चापरिमितमेव। **महानुभाव** इति तृतीयं साधनम्। कर्ममार्गानुसारेणोत्कर्षः, तत्र ह्यनुभावेनैव महत्त्वम्। कर्मणोऽनित्यत्वेन महत्त्वजनकत्वाभावात् कर्मजनितोऽनुभाव एव तथात्वबोधकः। तस्य महानुभावत्मगत्यादिभिर्दाहाद्यभावात्। सर्वोत्कृष्टोऽनुभावो महान् शीघ्रप्रत्ययहेतुः, महत्प्रत्ययहेतुश्च। **महतां महिष्ठः**, चतुर्थो लोके उत्कर्षहेतुः कीर्तिमतामपि कीर्तिमानित्यर्थः। कीर्तिश्रियो वा लोके महत्त्वहेतू। अत एव महतां मध्येऽत्यन्तं महान् महिष्ठः। एवं चतुर्विधं साधनमुक्त्वा पञ्चमं पुरुषार्थरूपं भगवत्स्नेहमलौकिकं साधनत्वेनाऽऽह—**प्रवृद्धभक्तयेति**। पूर्वसाधनैः प्रकर्षेण वृद्धा या प्रेमलक्षणा भक्तिः, तयाऽनुभावितं यदन्तःकरणं प्रेम्णा तदात्मकं संजातम्, यथा भगवान् माति। स हि स्वाश्रयः, अत एव स्वभावापन्नेऽन्तःकरणे संनिविशते। **वैकुण्ठमिति** यद्दर्शनार्थमेतावान् क्लेशोऽनुभूतः। इमं देहं विहास्यति, विदेहकैवल्यं प्राप्स्यति, देहसंततिर्निवर्तिष्यत इत्यर्थः। एवं सर्वशास्त्रलोकसिद्धं साधनं सफलमुक्तं गुणरूपम्॥४७॥

दोषाभावरूपमाह—

SRI SUBODHINI: He, only is called as with “qualities” (Gunayuktha), in our sacred scriptures, who has done, after his origination, intense spiritual efforts. Sri Prahlaada was like this. Hence, Sage Kashyapa says, with utmost certainty, that Sri Prahlaada is of the highest category of “devotees”, who is “totally” belonging to our Lord only. He will do all his actions, relating them and for pleasing our Lord only. He will be fully aware, that he should do only those actions, which are related and pleasing to our Lord. In this way, he will lead his life being fully “belonging” to our Lord. By explaining the “spiritual efforts” in this way, we have explained “everything” spoken in the sacred scriptures, about the true nature and form of “spiritual efforts”. THE GIST IS (1) TO BECOME TOTALLY “BELONGING TO OUR LORD” (BHAGAWADEEYA) and (2) TO DO ACTIONS, WHICH ARE RELATED TO OUR LORD, WITH A VIEW TO PLEASE HIM ONLY! (3) Sri Prahlaada will be hailed as “Mahaatma” — as a result of his “Jnana”. Through “realization” of “Brahman”, a “Jeeva” becomes a “Mahan Aatma”. If this realization is missing, (i.e. not there) then this “Jeeva” will see only differences and divisions (i.e. limited vision and knowledge). A true realization of “Brahman” makes the glory, boundary free and limitless! (4) “Mahaanubhaava”: This is the 3rd spiritual effort pertaining to the path of action (Karma). Here, what is required is “achievements”, through actions. But, “actions”, by their very nature, are impermanent and cannot originate “glory”. But, on doing the “actions”, great “power” comes into the “doer”, and this “power” becomes the basis of one’s “glory” (Mahatwam). The glory of Sri Prahlaada can be seen

clearly, when "fire" could not burn him! This is the highest glory, which instills instant confidence and faith. (5) MAHATAM: This endows the devotee (person) with "fame" in this world. This is the 4th factor of "efforts". The devotee becomes more "famous" (Yasaswi) than all other "famous", persons. In this world, both "fame" and "wealth", are the causes for personal "glory". In the case of noble saints, they have both fame and blessings of Goddess Laxmi, in a "limitless" way (Aseema).

After explaining the 4 types of "efforts", the 5th type of "effort" is now spoken, as THE SUPERNATURAL LOVE FOR OUR LORD. The word used here is "the highly progressed Bhakthi" (Pravrudha Bhakthyaam). Due to the practice of all the above "efforts", the devotee gets the progressive development of love and feelings for our Lord. His inner mind becomes filled with love for our Lord, through His grace, and through his constant "loving feelings" to our Lord. Due to this, the Lord begins to come and reside in his "most loving heart". He takes His "place of residence", in the heart of His devotee, by entering into this most loving mind.

The word "Vaikuntam" is used to indicate, that for the sake of getting this "Darsan" of our Lord only, the devotee has undergone all these troubles and difficulties. Sage Kashyapa says further that, "Sri Prahlaada will give up his body, as he will attain "liberation" without his "body" — through which, the prospects of his taking another birth will be removed. In this way, Sri Prahlaada's spiritual efforts (of the nature of "qualities"), as described in the sacred scriptures, and in this world, became fruitful! This is what is told by Sage Kashyapa.

In the following verse, the spiritual effort of the nature of the "absence of blemish" is being explained.

अलम्पटः शीलधनो गुणाकरो हृष्टः परदर्ध्या व्यथितो दुःखितेषु।
अभूतशत्रुर्जगतः शोकहता नैदाधिकं तापमिवोडुराजः॥४८॥

VERSE 45 Meaning: “Sri Prahlāda will not be attached to worldly joys and objects! His good character and conduct will be only His wealth! He will have the supreme quality of becoming “happy“, on seeing the prosperity of all others, and will become unhappy on seeing the sorrow of others! He will not have any enemy at all! Like the moon removes the heat of summer, in the same way, Sri Prahlāda also will mitigate the sorrow and pain of everyone, in this Universe!”

श्रीसुबोधिनी : अलम्पट इति। लाम्पट्यमिन्द्रियविषयासक्तिर्दोषः, शीलं सुस्वभावः, तदेव धनं यस्य। सर्वेभ्य एव चौरादिभ्यो धनं संरक्ष्यते, तथा हीनानामतिक्रमादिभिः स्वशीलं संरक्ष्यते। अनने शीलनाशो दुःशीलता च निवारिता। गुणाकर इति। गुणाः सत्यादयः प्रथमस्कन्धोक्ताः, तेषामकारः स्थानम्। ते सर्वे दोषाभावरूपाः। लौकिका भगवत्युच्यमानास्तथैव भवन्ति। सर्वेषु गुणेषु समता, दया चोत्कृष्टे इति तयोर्विवरणमाह—हृष्टः परदर्ध्या व्यथितो दुःखितेष्विति। स्वसमृद्धैव सर्वो हृष्यति, अयं तु परसमृद्ध्याऽपीति समः। दुःखितेषु व्यथितो दयावानेव भवति, परदुःखं दृष्ट्वा कारुणिक एव दुःखितो भवति। अभूतशत्रुरिति। न भूताः शत्रवो यस्य। किं बहुना, यस्य कामादयोऽपि न शत्रवः। जगतः शोकहर्तेति सामर्थ्यम्। परदुःखप्रहाणेच्छा सहजा निरुक्ता। शोकस्त्वन्तर्हितस्तापः। बहिस्तापमपि निवारयतीति दृष्टान्तेनाऽऽह—नैदाधिकमुष्णकाले सूर्यजनितम्, तथा कलिकालादौ कालजनितमपि तापम्। उडुराजश्चन्द्रः। स हि नक्षत्रैः सह तापं दूरीकरोति। तथा सर्वपरिकरसहितः स्वसान्निध्येन असान्निध्येन वा तापं दूरीकरोतीत्यर्थः॥४८॥

सर्वोत्कृष्टं साधनमाह—

SRI SUBODHINI: If the “senses“ of a person are intensely “attached“ to the pleasures of “objects“ (per-

sons), then, this person is called as a "Lampata" i.e. which means "one who is frivolous" (lecherous). This is a blemish of the "senses". Sri Prahlada did not have this "blemish". Hence, he is called here as "Alampataha"!

His "wealth" consisted of his beautiful character and nature! Like ordinary "wealth" is protected from the thieves, a person is supposed to protect his character and conduct from "low-minded" wicked persons, and their "attacks"! Sri Prahlada had this exemplary character, which he considered as his highest wealth! He was able to scrupulously avoid the destruction of his good character at all times.

In the first canto, we have already explained the place (person) wherein the virtues like truth (Sathyam) and others, remain! It is said, that a person should attain a "state", where he goes beyond, both the virtues and blemishes! He had all the qualities and especially his virtue of "compassion" (Daya) is being described here! In this world, everyone becomes "happy and elated" on seeing his own prosperity. BUT, SRI PRAHLADA BECAME VERY HAPPY ON SEEING THE PROSPERITY OF ALL OTHERS! — LIKE, IT IS OWN PROSPERITY! HE BECOMES VERY UNHAPPY ON SEEING THE SORROW OF OTHERS. HE WAS VERY "COMPASSIONATE"!

He had no "enemies" at all! Even his internal propensities of desires etc. did not become his "enemies"! He had the capacity to ward off and remove the sorrow and pain of everyone, in this Universe! He had the natural desire (inborn and inherent) to remove the sorrow of everyone! Sorrow torments the "inside", of a person. Sri Prahlada put efforts to remove the "external" sorrow too!

An example is given here, to make us realize the depth and extent of his compassion and efforts, on the sorrowing persons! During “summer“ due to the heat of the sun, everyone feels pain and stress — Likewise, in this Kaliyuga, people experience the heat of the factor of “time“ (Kaala) in the form of diseases etc. But the moon, along with the stars, mitigate the heat of the sun! In the same way, our Sri Prahlada, along with his devotee-followers, will mitigate the sorrow and pain of everyone in this Universe — whether he is present actually or otherwise (even after his “demise“).

Through the next verse, the most “best“ spiritual effort (UTTAM SAADHAN) is being explained.

अन्तर्बहिश्चाऽमलमब्जनेत्रं स्वपूरुषेच्छानुगृहीतरूपम्।

पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम्॥४९॥

VERSE 49 Meaning: “Your grandson will be blessed with the Darsan of our Lord Sri Hari, at all times, in person (actually) — Sri Hari, who is present, at all places — both inside and outside; who is blemish-free; having lotus like eyes; who manifests Himself, as per the desire and choice of His devotees, in blissful “bodies“, from time to time; who is illuminated, through the love and devotion of Goddess Sri Laxmiji and whose face is brilliant, through the shining earrings! (Sri Prahlada will have, at all times, this most holy and beautiful actual “Darsan“ of our Lord.)“

श्रीसुबोधिनी : अन्तर्बहिरिति। तस्य हि भगवत्प्रसादेन भक्त्या ज्ञानवैराग्याभ्यां च भगवत्साक्षात्कारो जायते। तत्र भगवान् सर्वत्र साकारः, सच्चिदानन्दरूपः, सर्वतः पाणिपादान्तः, मायाजवनिकाच्छत्रस्तिष्ठति। तत्र प्रह्लाददृष्टेर्माया न जवनिकारूपा, तां भित्त्वाऽपि भगवद्रूपं पश्यतीत्यर्थः। केचित्तु प्रसन्नो भगवान् तस्य दृष्टेऽग्रे स्वस्यैकां मूर्तिं स्थापितवानत्र वर्ण्यमानाम्।

तत् यत्रै दृष्टिं प्रसारयति, तत्रैव तं पश्यतीत्याहुः। तत्र यदि तद्रूपं ब्रह्मस्वरूपम्, तदा न पूर्वस्माद्विशेषः। अथोपाधिरूपम्, तदा न प्रह्लादस्योत्कर्ष इति। अन्तर्बहिर्द्रष्टा, द्रक्ष्यतीत्यर्थः। अमलमिति, यथा मध्यन्दिनवर्तिसूर्यमण्डलान्तः। अनेन दोषाभाव उक्तः। अब्जनेत्रमिति दृष्ट्यैव सर्वेष्टपूरकः। अनेन सर्वे गुणा उक्ताः। एवं निर्दोषपूर्णगुणविग्रहत्वमुक्त्वा भक्ताधीनत्वमाह—स्वपूरुषेच्छेति। स्वस्य पूरुषा भक्ताः, तेषां यादृशीच्छा तदनुसारेण गृहीतं रूपं येन। तव पौत्र इति भक्तयंशस्तस्या एव। श्रीलक्ष्मीः, ललना स्त्रीचिह्नरूपा, तया ललामम्। अनेन सर्वभाग्यरूपत्वात् तद्दर्शने किञ्चिदन्यत्प्राप्तव्यं द्रष्टव्यं वा नाऽवशिष्यत इति निरूपितम्। अनेन भगवत ऐहिकफलरूपत्वमुक्तम्। स्फुरती ये कुण्डले, ताभ्यां मण्डितमाननं यस्या। ससाधनौ साङ्ख्ययोगौ स्फुरत्कुण्डले, तत्सहितो योऽयं भक्तिमार्गः स मुखमिति, सोपायमोक्षदातृत्वं निरूपितम्॥४९॥

एवं भगवन्माहात्म्यं तादृशं पौत्रं श्रुत्वा सर्वचिन्तारहिता जातेत्याह—

SRI SUBODHINI: “Through the grace of our Lord Sri Narayana, through his loving “Bhakthi” to our Lord, and through “Jnana” and “detachment” (Vairagyam), Sri Prahlaada will get the actual “Darsan” of our Lord Sri Narayana! Our Lord Sri Narayana is “all pervasive”, having become all the “forms and names” of this Universe! He is of the form and nature of “SAT CHIT AANANDA” (truth — consciousness — bliss). His hands and legs are present, at all places! Of course, He has “hidden” Himself, through the power of His own power of “Maya”! Due to this, no one is able to get His actual “Darsan”! But, “the curtain of Maya” is ineffective, against the “vision” of Sri Prahlaada. Hence, he is able to get the actual “Darsan” of our Lord — even if it becomes necessary to “break up” this curtain of “Maya”! This is the purport.

Some persons say, that the type of “Darsan”, which Sri Prahlaada had, was that the Lord, having got pleased

with him, had established, one of His “forms”, before his eyes, due to which, he was able to see our Lord’s “form” (Darsan), wherever he sees! On this, our Sri Mahaprabhuji says, that if this “form” is of “Brahman”, then there is nothing special in this form, when compared to the vision of our Lord’s “form”, as explained earlier in this verse!

What is told here is, that Sri Prahlada will have the actual “Darsan” of our Lord, both inside and outside! — at all times! — Like the Darsan of the pure form of our Lord, in the middle of the sun, at noon! In the same way, Sri Prahlada also will have the “Darsan” of our Lord, whose “blemish free” nature, is reemphasized!

Through the words “of lotus like eyes”, what is told is, that our Lord Sri Narayana fulfils all types of desires of His devotees, through His mere “vision” only! In this way, our Lord has all the auspicious qualities, along with a “body”, consisting of blemish-free virtues.

Now, the fondness of our Lord, and His “coming under the “loving control” of His devotee” (Adheenata) are being described. THE LORD ASSUMES AND ADOPTS VARIOUS TYPES OF “FORMS”, AS PER THE LIKING AND PREFERENCE (DESIRE) OF HIS “DEVOTEES”!

Sage Kashyapa says, “your grandson” (Tava Pouraha) to indicate, that Sri Prahlada will have pure Bhakthi to our Lord Sri Narayana, and this devotion will come to him through mother Diti only — as mother Diti is a devotee of our Lord. Our Lord Sri Narayana is adorned with the holy symbol of golden “Sri Vatsam”, representing Goddess Mahalaxmi, who symbolizes the “fortune and luck” of everyone, and on getting her “Darsan”, there is nothing else to be attained or to be seen! In this way, our

Lord is described, as the form of “result” (Phalam) in this world also! His two earrings represent both “Samkhya” system (of philosophy) and “Yoga”. They have illuminated our Lord’s face brilliantly! This also indicates, that our Lord’s “face” is the symbol of “Bhakthi”, along with “Samkhya” and “Yoga”! Through this, our Lord’s “status” as the giver of “Moksha”, (liberation) along with the description of the “ways” to attain it, are also explained.

In this way, on hearing the “glory” of our Lord, and the fact of Sri Prahlada, a great devotee of our Lord, being born, as her grandson, mother Diti was able to remove all her anxieties and worries! — as per the following verse.

मैत्रेय उवाच।

श्रुत्वा भागवतं पौत्रं मुमोदत दितिर्भृशम्।

पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः॥५०॥

VERSE 50 Meaning: “Sage Maitreya said, “On hearing, that her grandson will become a great “Bhaktha” of our Lord Sri Narayana, mother Diti became very blissful! She became, specially enthusiastic, and joyful, that the death of her two sons will take place, through the holy hands of our Lord Sri Narayana! Through these two coming events, she became very happy, with a fulfilled heart and blissful mind.”

श्रीसुबोधिनी : श्रुत्वेति। विना पुत्रस्य भगवदीयत्वेन भागवतः पौत्रो न भवतीति पुत्रोऽपि भगवद्भक्तः। परं निमित्तवशादन्यथा प्रतिभासत इति मत्वा भृशं मुमोदत मुमुद इत्यर्थः। तकारश्छान्दसः, अलौकिकज्ञानबोधनार्थः। पुत्रयोरपि विनियोगः समीचीनः, भगवति प्रवेशात्, भगवल्लीलासाधकत्वाच्च। अतो ममोद्योगः सफल इति विदित्वा महामना आसीत्, यथा कश्चित् परमपुरुषार्थं साधयित्वा मुदितो भवति। अनेन दितिः परमभक्ता। एवंरूपेण

भगवल्लीलां संपादयतीति विहितभक्तिमार्गाभावेऽपि भक्तेति मतान्तरेण
सृष्ट्युपयोगित्वान्निरूपिता॥५०॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे चतुर्दशाध्यायविवरणम्।

SRI SUBODHINI: Mother Diti became very happy (limitless bliss) — as she was told, that her grandson will become a great “Bhaktha” of our Lord Sri Narayana — though her own sons will not be the devotees of our Lord! She also knew, that her own sons were also great devotees of our Lord, but, due to some “reasons”, they will lead a life of “hating” (Abhaktha) our Lord! She accepted this situation, and became happy on her grandson becoming a great devotee of our Lord!

The word “MUMODATA” (became very happy) is “Vedic” in nature, and it indicates the origin of supernatural divine “Jnana” (knowledge). This “Jnana” made her, (1) freed from the sorrow of the eventual death of her sons, at the hands of our Lord Sri Narayana, (2) through this death, at the hands of our Lord Sri Narayana, her sons will certainly enter and merge in our Lord only! — as this death will be the cause, reason and the instrument for the enactment of our Lord’s “Leelas”!

Due to the above, mother Diti thought within herself, in this way. “Whatever I have done, has led to good results i.e. I have become successful in my efforts!” Through this “thought”, she attained great happiness in her mind (Mahaamanaa) — like a person becomes very happy on attaining a much desired “goal”! This “blissful mind” also indicates, that mother Diti was a true and sincere devotee of our Lord — as her happiness is caused by the birth

of a grandson, who will be the foremost of devotees of our Lord Sri Narayana; though her own sons will be killed by our Lord!

Diti became an instrument in the hands of our Lord to enact His "Leelas" of incarnations (as Lord Sri Varaaha and Sri Nrisimha!). Though this path of "Bhaktui" is not the "prescribed" one, as per the scriptures, even then, as her "Bhakthi" will cause the furtherance of creation (albeit, in a different way), she is hailed here, as a true and sincere "Bhakthaa" of our Lord Sri Narayana!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 14 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं - तृतीयस्कन्धं - पञ्चदशाध्यायविवरणम्।
SRI BHĀGAVATAM - CANTO III,
CHAPTER 15

निरूप्यते पञ्चदशे क्रोधेन ज्ञाननाशनम्।

बीजे जीवप्रवेशार्थं भक्तशापोऽनुवर्ण्यते॥१॥

KAARIKA 1 Meaning: "In this 15th chapter, the loss of "Jnana" (knowledge) through "anger" (of the "Sanakaadi brothers") is described. The "curse" given by the "devotees", with a view to enable the "births" of the "Jeevas" (of Jaya and Vijaya) is also described."

इतिहासप्रवृत्त्यर्थं सङ्गतिश्चाऽपि रूप्यते।

ज्ञानमूलस्य सत्त्वस्य कार्यनाशकता पुनः॥२॥

KAARIKA 2 Meaning: "For the sake of narration of the "story" (epic), it is necessary, to spell out the "continuity", from the previous event. The root of "Jnana" is the quality of "Satwa". Later, this "Satwa" quality becomes the cause for the destruction of the "task" (Kaaryam). itself"

[NOTES: AS GIVEN BY SRI PURUSHOTHAMJI IN HIS "PRAKASH".

(1) In the last chapter, for the sake of incarnation of

our Lord, the destruction and loss of “Karma” (action – task) took place. Now, in this chapter, for the sake of the incarnation of our Lord, the loss and destruction of the path of “Jnana” is explained. In the last chapter, it was mentioned, that the “cause” for the origin of the liberated souls, was the “desire” of mother Diti. In the same way, here, in this chapter, the “anger” of the Sanakaadi brothers, and of Jaya and Vijaya, caused the destruction of the path of “Jnana”! In this way, both these chapters deal with 1 main topic only viz. the incarnation of our Lord. This is the “continuity”!]

वैकुण्ठे वृक्षपक्षीणां स्त्रीणां चापि न मत्सरः।

सर्वदोषविहीनत्वात्तत्र दोषो हरीच्छया॥

अतः सृष्टिप्रसिद्ध्यर्थं वैकुण्ठस्य च वर्णनम्॥३॥

एवं पूर्वाध्याये दितेर्गर्भाधानमुक्तम्। तदग्रिमं वृत्तान्तमाह—

KAARIKA 3 Meaning: “In our Lord’s holy abode of Sri Vaikuntam, there is no hatred, even among the trees, birds and women! — as in this holy abode of our Lord, “blemish and defect”, of any type is totally absent! If any “blemish or defect” arises here, in Sri Vaikuntam, then, it will be specifically caused by the desire and will of our Lord Sri Hari only.”

It was the desire of our Lord, that the fame of Sri Vaikuntam should be well known, in the scheme of creation. Hence the description.

In the 14th chapter, the “conception” of mother Diti was told. Now, further events are told, through the following verse.

मैत्रेय उवाच।

प्राजापत्यं हि तत्तेजः परतेजोहनं दितिः।

दधार वर्षाणि शतं शङ्कमाना सुरार्दनात्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh, Sri Vidurji”! Mother Diti had a doubt, that her sons will give great sorrow to the celestial deities! The celestial deities also may give troubles to her sons! Due to this anxiety, she kept her pregnancy for 100 years! This pregnancy was not an ordinary one, as this was the most brilliant Brahmik “energy” (Veeryam) of Prajaapati Kashyapa, which could easily quell and conquer, any other energy.”

श्रीसुबोधिनी : प्राजापत्यमिति। प्रजापतिः कश्यपः, तस्य तेजो बीजमेव, बीजस्य ब्रह्मत्वात्। अत एव परतेजोहनम्। ब्रह्मतेजसा हि अन्ये हन्यन्त एव। इममेवार्थं हिशब्द आह। तस्य मारकत्वमुत्पत्तौ कालादिधर्मजन्यमिति सूचयितुं तदित्युक्तम्। शतं मानुषवर्षाणि गर्भं दधार। देववर्षाणि वा। तौ चेत् गर्भं पुष्टौ भवतः, तदा देवैर्मारयितुमशक्यौ, देवान् वा वृथा मारयेताम्। दितिपदेन च तस्याः स्वाभाविकं सामर्थ्यं सूचितम्। तस्याः सहजस्वसामर्थ्यानुसन्धानात् भयं नास्त्येव, ब्रह्मबीजत्वाच्च न देवानां वृथा मारणम्। तथापि भर्तृवाक्यात् शङ्का जातेत्याह—**शङ्कमानेति**। तदा तस्मिन् बीजे द्विधाभूते जयविजययोः प्रवेशो जात इति ब्राह्मं वैष्णवं च तेज एकीभूतम्, सूर्यादितेजोऽसहमानम्, स्वतेजसा तद्दूरीचकार॥१॥

SRI SUBODHINI: The “brilliance of energy” of Sage Kashyapa, who was a Prajaapati, was the seed of Brahman — being the seed of a noble Brahmin — was so very powerful, that it could quell and defeat, all the other powers of the warrior class. The syllable “Hi” (yes, indeed) reemphasizes this. The purport of this, is that the “brilliance of Brahma” can always destroy all others. The word “Tad” (that) is used to convey, that the “destroying nature” of this brilliance, is caused by the factor of “time”, (Kaala) at the time of it’s “origination” (creation).

Mother Diti kept her pregnancy for 100 years (human or celestial years). She also thought, that by keeping her sons for 100 years, within her “womb” only, her sons will

become very strong, so that the celestials will not be able to destroy them. Moreover, her sons also will be able to destroy the celestials easily! The word "Diti", used here denotes, that she had such a capacity in her, that by thinking about this capacity, she got rid of her "fear". She thought that these "Brahmin" sons, will not be attacked or destroyed unnecessarily by the "celestial" too! By thinking like this, she got further "doubts", on the words spoken by her husband, regarding the future of his sons!

Later, her "pregnancy" got split into two parts. Into these two "parts", the gatekeepers of Sri Vaikuntam, Jaya and Vijaya, duly entered. In this way, both the "brilliances" — the brilliance of Brahma and the brilliance of Lord Vishnu, got merged, to become one! The brilliance of this "seed", in the womb of mother Diti, was not able to tolerate the brilliance of sun and others. Due to this, this "brilliance" removed all the other "brilliances" (energies) from it's sight!

लोके तेन हतालोके लोकपाला हतौजसः।

न्यवेदयन्विश्वसृजे ध्वान्तव्यतिकरं दिशाम्॥२॥

VERSE 2 Meaning: "The brilliance of energy in the world got destroyed, through the brilliance of mother Diti's pregnancy! This led to the loss of "brilliance and power" of the Protectors of this Universe also! Due to this loss, all the Protectors of the Universe, came to Lord Brahma and told him, "Oh Lord! There is grave disturbance and disorder in the Universe, due to the spreading of utter darkness on all the four sides!"

श्रीसुबोधिनी : तदा तेन बीजेन हतालोके लोके सति, लोकपाला अपि कालाघीनाः कालतेजसि गते स्वयमपि हतौजसां जाताः। ते हीन्द्रादयो बलकार्यरूपाः, अतस्तेषामोज एव गतम्। तदा बलप्रकाशयोर्नाशात्तन्निदानं

ज्ञातुकामा ब्रह्मलोकं गताः, मेरुपृष्ठं वा। विश्वसृजे स्ववृत्तान्तं न्यवेदयन्।
स्वस्यौजसोऽभावोऽप्रतिष्ठाहेतुत्वान्न निवेदितः, किन्तु ध्वान्तमन्धकारम्, तेन
दिगव्युत्पत्तिं च न्यवेदयन्॥२॥

तत्र मूलं तम एवेति तत्र निदानं पृच्छन्ति—

SRI SUBODHINI: Later, the “seed” in the “pregnant” Diti destroyed the various “brilliances” in the world. The Protectors of this Universe, now, came under the control of “time”. As the “brilliance” of “time” had also got lost, these Protectors of this Universe, also lost their “brilliance”. As they now, had lost, both their power and brilliance, they came to the world of Brahma, with a view to know the reason for this predicament! Alternately, they came to the peak of mount Sumeru, and told about their “state” to Lord Brahma. They didn’t tell about their loss due to “fear”, but they told this, because, thick darkness had enveloped, in the entire Universe, due to which, everyone was in “ignorance” (Ajnana). Through this, they conveyed, about their own pitiable “state”, in a veiled manner!

In this context, the root of this problem is the “ignorance” caused by the “darkness”. They, through the next verse, asked Lord Brahma, the cause for this!

देवा ऊचुः।

तम एतद्विभो! वेत्थ संविग्ना यद्वयं भृशम्।

न ह्यव्यक्तं भगवतः कालेनाऽस्पृष्टवर्त्मनः॥३॥

VERSE 3 Meaning: “Oh, omnipotent Lord! the factor of “time” cannot cut into, or affect the power of your “Jnana” (knowledge). Due to this, nothing can be hidden from you! You are fully aware of this “darkness”, which has made us attain “fear”!”

तम एतदिति। देवा भीता ब्रह्मणैव क्रियते दैत्यवर्द्धनम्।

अतो देवविनाशः स्यादिति तेनैवमीरणम् ॥१॥

KAARIKA 1 Meaning: “Lord Brahma progresses the demons also. Due to this progress of the demons, the destruction of the celestials will take place. As a result of this, the celestials will get fear. They now are praying to Lord Brahma in this way.”

ज्ञानं समर्थितं तस्य स्वदोषाभाव एव च।

विद्यमानेऽपि तच्छान्तिस्तस्य भक्तकृपा तथा ॥२॥

KAARIKA 2 Meaning: “They tell, that Lord Brahma is fully aware about this event. They also say that there is no “blemish” in them either! Even, if there is some “blemish”, they desire, that all these “blemishes” should be removed! They say, “Oh Lord! your grace, on your devotees, is of this kind”.”

भक्तानामभयं तस्मात्सेवकाश्च वयं भृशम्।

अतोऽस्मासु कृपा कार्या दैत्योत्पत्तिर्हि जायते।

एवमष्टविधं वाक्यं ब्रह्माणं प्रति दैविकम् ॥३॥

KAARIKA 3 Meaning: “Through the grace of our Lord, the devotees become “fearless”! We are your devotees, in a total way! Hence, Oh Lord! kindly shower your grace on us! The reason for our prayer is, that the demons are about to get originated.” In this way, the celestial deities told Lord Brahma 8 types of “words” (prayers).”

श्रीसुबोधिनी : तत्र प्रथमं महत्त्वात्प्रष्टुमप्यशक्तास्तमसोऽज्ञानं संभावयन्ति। हे विभो! सर्वज्ञानादिसमर्थ। एतत्तमः सर्वथा वेत्थ, जानासि। अतोऽस्मान् ज्ञापयेति भावः। ज्ञापने हेतुः—यद्यस्मात्तमसो भृशं वयं संविग्नाः; अन्धकारादोजसोऽभावात्। तव त्वज्ञानं न संभवति। यदव्यक्तं भगवतो रूपं तत्त्वां प्रति न। अतो भगवतो वासुदेवगुणावतारस्य तव नाऽस्त्यव्यक्तम्,

किञ्च, अव्यक्तहेतुरपि नास्ति। कालेन हि सर्वमव्यक्ते प्रविलाप्यते, त्वं तु कालेन न स्पृष्टं वर्तम यस्य तादृशः॥३॥

एवं ज्ञानं तस्य समर्थयित्वा स्वदोषाभावं निरूपयन्तस्तस्य सर्वहृदयाभिज्ञत्वमाहुः—

SRI SUBODHINI: As Lord Brahma is the “highest” celestial deity, they thought, in their mind, as to how to ask him, their questions! They felt incapable of asking and through this verse, they say, that Lord Brahma is fully aware of the cause for this “darkness”.

“Hey, Vibho! — Omnipotent Lord”, You are all-capable, as you have total knowledge — about everything! You are aware of this “darkness” also! The purport of telling this is that, “Oh Lord! we are in great sorrow and hence, please tell us the reason for this! This darkness has destroyed our power and brilliance. As you are “omni-scient”, due to the grace of our Lord Vaasudeva’s qualities and virtues, nothing is hidden from you! The power of “time” puts everyone in the “unseen” (Avyaktham). But this “time” cannot even touch your path. This is your glorious stature!”

In this way, after explaining the “omniscience” of Lord Brahma, they speak about the absence of “blemish” in them? they further say, that Lord Brahma is aware of the opinions/views of the heart of everyone — as per the following verse.

देवदेव! जगद्धातर्लोकनाथशिखामणे॥

परेषामपरेषां च भूतानामसि भाववित्॥४॥

VERSE 4 Meaning: “Oh, Lord of all celestial deities! You are the crest jewel of those, who are engaged in the task of creation of this Universe, and who have been

appointed to function, as the Protectors of this Universe! You are aware of the attitudes of everyone — from the smallest to the biggest “Jeevas” i.e. of all types!”

श्रीसुबोधिनी : देवदेवेति। अन्येषां भवान् न पूज्यः, तेन तद्हृदयमप्रविष्टः कदाचिन्न जानास्यपि, वयं तु देवाः अस्माकं तु त्वमेवोपास्य इति संबोधनम्। किञ्च, वयं निष्कपटा एव त्वयोत्पादिताः शुद्धसत्त्वेन, अतोऽपि जानासीति संबोधनान्तरमाहुः—**जगद्धातरिति।** जगतां त्वमेव विधाता, धारयिता वा। तथापि हृदयज्ञानमुचितमेव। किञ्च, स्वामी हि सेवकस्य हृदयं जानाति। भवांस्तु सर्वेषामेव लोकानां ये नाथा इन्द्रादयस्तेषां शिखामणिः। लोकनाथा एव स्वलोकस्याऽभिप्रायं जानन्ति, भवांस्तु तेषामपि। तत्रापि शिखामणिरिति तेषामुपरि तत्प्रकाशकत्वेन तत्कर्मसाक्षित्वेन च वर्तमानः। अतः प्रभुत्वेन, जनकत्वेन, प्रकाशकत्वेन च परेषामस्मदाद्यपेक्षयोत्कृष्टानामपरेषां च हीनानाम्, चकारादस्माकं च सर्वेषामेव भूतानां त्वं **भावविदसि।** अतोऽस्मासु न किञ्चित्तिरोहितम्॥४॥

एवं स्वदोषाभावमुक्त्वा दोषे वा विद्यमाने तत्क्षमां कारयन्तो नमस्यन्ति—

SRI SUBODHINI: “Oh, Lord of all celestial deities! — through this addressal, the celestials have expressed the attitude that, “As you are the Lord, whom we worship and serve, you are the highest of all the celestial deities. Due to this, you are always present in our heart (having entered into), and you are aware of our attitudes and views, at all times! As we are all born out of pure “Satwa” quality, we are all “innocent and guileless”. Due to this also, you are fully aware of our “attitudes”. They now address Lord Brahma as “the creator of this Universe”. They further say, “You are holding this Universe, through your power, and due to this, it is but proper, that you have the knowledge of the attitudes, which is in everyone’s heart! As you are our “master”, you are aware of the hearts’ of us — your servants! You are the Lord of all

the worlds and the crest jewel of all the celestial deities, including Indra and others! You are aware of the views in the hearts of all the Protectors of this Universe too! You are the “witness” of their actions, and the Lord, who enlightens them! Hence, through your role as the master, the originator, (as father) and as the “giver of brilliance and power” (Prakaasak), you are aware of the attitudes of all of us — of those, who are lower to us and those, who are higher! (“Cha” (and) denotes this.) Due to this, you are aware of our mental agony, and nothing can be hidden from you.”

In this way, after telling about the absence of “blemish” in themselves, they now prostrate to Lord Brahma, seeking His “pardon for any “blemish”, being present in them — as per the next verse.

नमो विज्ञानवीर्याय माययेदमुपेयुषे।

गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये॥५॥

VERSE 5 Meaning: “We are prostrating to You, Oh Lord!, as You are brilliant with the capacity of the exalted experience of the highest Absolute Brahman! For the sake of creating this Universe, You have taken this divine form through the power of Maya! You show “division and difference” in You, through the manifestation of the qualities (Gunas). You are the originating place of the “imperishable” (Akshar)! We are prostrating to you again and again!”

श्रीसुबोधिनी : नमो विज्ञानवीर्यायेति। ननु भगवानेव नमस्करणीयः, सर्वेषां स्वामित्वात्; गुरुर्वा, तन्मार्गोपदेष्टृत्वादौणः, अहं तु नोभयरूप इति चेत्तत्राऽऽह—नमो विज्ञानवीर्यायेति। विज्ञानं ब्रह्मानुभवो वीर्यं पराक्रमो यस्य। लौकिकी क्रिया लौकिकज्ञानसहिता सर्वेषां पराक्रमहेतुर्भवति। ततोऽपि केषामेव ऋषीणां वैदिक क्रिया पराक्रमहेतुः। ततोऽपि ब्रह्माविदामेव तेजः

सार्वज्ञयलक्षणः पराक्रमो ज्ञानेन सिद्धति। तत्र साक्षात्कारेण विज्ञानेन भगवत एव बलं भवति। तादृशं तवापि वर्तत इति स्वेच्छया सृष्ट्याऽध्यवसीयते। अतो भगवत्स्वरूपाभिज्ञत्वात् गुरुत्वेन नमनमुचितमेवेति भावः। ननु तादृशज्ञाने संपन्ने भगवत्सायुज्यमेव भवेत् कथमेवमधिकारः स्यादित्याशङ्क्याऽऽह—
माययेति। इदं शरीरमुपेयुषे स्वीकृतवते। या सृष्टिकरणभूता माया, तस्याः करणत्वनिर्वाहार्थम्, कर्त्रपेक्षायां सेवके विद्यमाने स्वामिनो व्यापृत्तिरनुचितेति भगवत्तुल्यताया जातत्वात्, जगद्व्यापारवर्जश्रवणाच्च, तयैव मायया कृतमिदम्; तयैव कृत्वा स्वीकृतवानित्यर्थः। ननु द्वयी गतिः, जीवानामकर्तृत्वं भगवतः कर्तृत्वं चेति तत्राऽस्ति। कर्तृत्वे भगवत्त्वान्न शरीरापेक्षा, जीवत्वे तु जातेऽपि शरीरे न भेदकर्तृत्वं सेत्स्यतीत्याशङ्क्याऽऽह—**गृहीतगुणभेदायेति।** गृहीतो गुणैर्भेदो येन। नाऽस्य सहजो भेदः, येनाऽकर्तृत्वं स्यात्। नाप्यभेदः, गुणैर्भेदस्य कृतत्वात्। गुणा हि भेदरूपं भगवन्तं चिद्रूपे नियोजितवन्तः। अतस्तत्कृतभेदस्य विद्यमानत्वात् तत्साम्यकृतं देहमवलम्ब्य जगत्करणं युक्तमेव। नन्वव्यक्तादीनि भूतानीति वाक्यादलौकिककर्तृत्वादेव कार्ये सिद्धे पुनः किं ब्रह्मकर्तृत्वेनेत्याशङ्क्याऽऽह—**नमस्त इति।** अव्यक्तस्याऽयं योनिः। अव्यक्तमस्मिन् जगत् प्रवेश्य स्वयं निवर्तते। अत एवाऽस्य रजोगुणरूपत्वम्। यथा मातापित्रोर्जगत् जायते, तथाऽस्मादव्यक्ताच्च जगज्जायत इति नाऽस्याऽनुपयोगः। अतो मातृत्वात् पुनर्नमनम्॥५॥

एवमपराधक्षमापनं (?) कृत्वा तस्य भक्तकृपालुत्वं प्रतिपादयन्ति—

SRI SUBODHINI: Our Lord deserves to be “prostrated to”, as He is the Lord and master of everyone, and the “teacher” of the Universe! Lord Brahma may say that, “I am not the Lord of the Universe. I am lower than our Lord of the Universe, as I am not the master (Swami) of the Universe! I am neither the “teacher”! I am only an “instructor” of our Lord’s “path” (i.e. the “way” to attain Him). Due to all these, I am not deserving to be “prostrated to”.” For this, the celestial reply, “Oh Lord! You have the glory of the experience of “Supreme Brahman”! In this world, all sorts of “worldly” attainments

contribute to the glory of persons, living in this world. Likewise, the Vedic "actions" of the sages, constitute their "glory". Higher and greater than all these "glories", is the glory of the "brilliance" of the knowers of Brahman, which symbolizes the "Jnana", (knowledge) which is "omniscience" — knowing everything! This is the most glorious "Jnana"! This "special knowledge" (Vijnana) gives great power to the knowledge of Brahman. This is considered as the "power" of our Lord Himself! This type of "power", is in You also, through the knowledge of which, You are able to create this Universe, out of your will and desire! In this way, You have the knowledge of the nature of the "form" of our Lord. Due to this, and being the "teacher" of this Universe, it is indeed appropriate, to do "prostrations" to You.

Lord Brahma may say, that if he had the knowledge of Brahman, he would have become "united" with our Lord. But, he has taken a "birth" now, through his "manifestation", from the navel of our Lord! To this, the celestials say that, "Oh Lord! You have assumed this 4-fold form, only through the power of "Maya", as this "Maya" power, is an instrument for the purpose of creation! As this "Maya" power needed a "doer" (Karthā), although You are the "master", You have assumed the "role" of being a servant! — though, it is not appropriate for You to do so! You are equal to our Lord Sri Narayana! When even "liberated souls" (Muktha) do not seek the pleasures of this world, how can these joys and pleasures affect You?

The "Jeevas" do not have the power to become the "doers" (Karthā) as everything is done by our Lord only! As Lord Brahma is now the "doer" (due to the power of "Maya"), with a view to explain this clearly, it is stated,

that Lord Brahma has taken upon himself, the differences and divisions of the qualities (Guna). The "difference" between our Lord and Lord Brahma is not "real", as this "so-called" difference, is caused by the presence of "qualities", taken upon himself, by Lord Brahma! Due to this, there is no difficulty or obstruction for Lord Brahma to create this Universe! These "qualities" have made Lord Brahma, attain the "form" of consciousness (Chidroopam). All these have been willed by our Lord only i.e. Lord Brahma taking the form of 4 faces, through "Maya" power of our Lord, and through the divisions, caused by the "qualities" of "Maya" power, undertaking the task of creation of this Universe!

In the Gita, it has been said, that the "Imperishable Brahman" (Akshara) is the cause and beginning of creation. As per this, as our Lord is the "supernatural" doer, everything is done by Himself! But, here Lord Brahma has been made the "doer". Why? This doubt is removed by saying, "Oh Lord! You are the originating place (Yoni) of the "unseen (Imperishable "Akshara)". You have established this Universe in Lord Brahma, and You have taken "rest", like a dutiful "father". "Through this action of our Lord (Sri Narayana), Lord Brahma is considered, as of the quality of "Rajas" — like a child is born through the relationship of mother and father! In the same way, through the "union" of the "Imperishable Brahman" and Lord Brahma, this Universe is created! The purport of telling this is, that the "giver of seed" ("Beeja") is (like father) the "Imperishable Brahman" (Akshara Brahman) and Lord Brahma, is the "mother" — who bears the "seed", and creates this Universe. "Oh Lord! being the "mother" of this Universe, we are offering our prostrations to You."

In this way, after prostrating, the celestials seek “pardon” for their offences! Through the following verse, they speak, about the compassion of Lord Brahma to his devotees.

ये त्वाऽनन्येन भावेन भावयन्त्यात्मभावनम्।

आत्मनि प्रोतभुवनं परं सदसदात्मकम्॥६॥

VERSE 6 Meaning: “Oh Lord! You are the originator of the bodies of the “Jeevas”! In You, is stationed, this entire Universe! You only make the “real objects” into “unreal” ones! In this way, when the devotees think and adore You, with their entire mind, they become the recipients of your grace and compassion!”

श्रीसुबोधिनी : ये त्वाऽनन्येनेति। अत्र वाक्यापरिसमाप्तिः कृपायाः सफलत्वप्रतिपादनार्था। अतः कृपातो भक्तानामभयं वक्ष्यत्यतः कृपाहेतुरेवाऽत्रोच्यते। ये सन्तः त्वां सर्वभावेन हृदये भावयन्ति, तेषां लब्धयुष्मत्प्रसारदानां न कुतश्चित्पराभव इति संबन्धः। ननु भगवत्येवाऽनन्यभावः संभवति, कथमन्यस्मिन्? इत्याशङ्क्य अनन्यभावे हेतुचतुष्टयमाह—
आत्मभावनमित्यादिपदैः। आत्मानं भावकस्वरूपं भावकस्य देहादिकं भावयतीति तथा। अनेन कर्तृत्वम्। आत्मनि प्रोतं भुवनं येन। अनेन समवायित्वम्। परं नियन्तारम्। स्थितौ सर्वप्रर्तनादिकर्तारम्। **सदसदात्मकमिति** प्रलयकर्तारम्। सदसदात्मकः प्रलयः, सतामसदात्मक इति। मायात्मकत्वाद्वा प्रलयकर्तारम्, सर्वदा तस्य स्थित्यसम्भवात् जगदात्मत्वेऽपि प्राप्ताप्राप्तविवेकेन असत्स्वरूप इत्येव पर्यवस्यति। स्वकीयानां सर्वेषामुत्पत्त्यादिकर्तृत्वात्तदधीनत्वात् स्वस्याऽपि सर्वभावेन भावनं संभवतीत्यर्थः। एवं सर्वभावेन भावनं प्रसादहेतुः॥६॥

एवं कारणनिरूपणेन प्रसादं निरूप्य, तेनाऽभयं निरूपयन्ति—

SRI SUBODHINI: In this verse, the celestial say that, “the devotees attain the state of “fearlessness” (Abhayam) only through the grace and compassion of our

Lord!. In other words, the reason and cause for "fearlessness", is our Lord's grace only! This is showered on those devotees, who never have to face any defeat or humiliation!

The presence of "one pointed attitude" (i.e. all attitudes) happens in our Lord only (as He only is capable of having "all attitudes" made into "one"). How can this happen, in anyone else? Here, four reasons are given for this "one-pointed Bhaava", (attitude) in Lord Brahma.

(1) Lord Brahma, creates the bodies of those devotees who think of him. In this way, He becomes the "doer" (Karta).

(2) He has "established" this entire Universe, in Himself! In this way, he becomes the "common single" cause for this Universe.

(3) Lord Brahma makes everyone do their "actions", for the sake of "controlling and protection" of this Universe.

(4) The Lord also arranges for the "dissolution" (Pralayam) of this Universe. As he symbolizes all the "attitudes" (Bhaavaatmak) of this Universe, he causes "dissolution" also, due to the impermanent nature of this Universe. Though, this Universe is a manifestation of our Lord only (as "Aatma"), as it has the twin factors of the "attained" and "non-attained" nature of objects etc. this Universe is "regarded" as "untruth" (Asat) i.e. "not Sat" ("not truth"), in the "ultimate" sense!

As, Lord Brahma has created everything, from "himself", everything is under his control only. Due to this, Lord Brahma also can serve and worship our Lord Sri Narayana, with his "full mind", (Sarva Bhaava) and this "thinking in a one pointed way" (of our Lord) is the cause of grace and compassion of our Lord.

After, explaining the cause of “grace” (as one pointed mind, with all “attitudes” joined together, in devotion — “Sarva Bhaava”), it is said now, that this “grace” leads a devotee, to attain the state of “fearlessness” (Abhayam) — as per the following verse.

तेषां सुपक्रयोगानां जितश्वासेन्द्रियात्मनाम्।

लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः॥७॥

VERSE 7 Meaning: “By meditating on you, with one pointed devotion, devotees have been blessed with your grace! Through this “grace”, these devotees have conquered their vital air, senses and mind! These devotees, (Yogis) who have become “ripe”, with the attainment of total fulfillment of their Yogic “goals”, never meet with defeat or humiliation, at the hands of anyone.”

श्रीसुबोधिनी : तेषामिति। प्रसादेनाऽभयजननेऽवान्तरव्यापारमाह—सुपक्रयोगानामिति। तस्य मुख्यात्मकत्वाद्योगद्वारा सर्वसिद्धिहेतुत्वम्, अन्यथा भगवत इव स्वतन्त्रता स्यात्। सुष्ठु पक्रो योगो येषाम्। सुपक्रो हि सर्वत्र नियोक्तुं शक्यते। योगपाके हेतुं वदन् व्यापारान्तरमाह—जितश्वासेन्द्रियात्मनामिति। जिताः श्वासा इन्द्रियाणि आत्माऽन्तःकरणं च येषाम्। प्राणेन्द्रियान्तःकरणजयस्तदीयपदार्थानामस्पर्शहेतुत्वात् साक्षात्प्रीतिहेतुः। वेदगर्भत्वेन ज्ञानहेतुत्वात् सकारणो योगोऽवान्तरव्यापार इति नाऽनेकव्यपारत्वम्। अत एव लब्धो युष्मत्प्रसादो येन। कुतश्चित्कालादेरपि। पराभवोऽभिभवः॥७॥

एवं भक्तेषु सफलां कृपामुक्त्वा, तस्य कृपावत्त्वं निरूप्य, स्वस्मिन् कृपां प्रार्थयितुं स्वस्य सेवकत्वमाहुः—

SRI SUBODHINI: These devotees are referred to here, as having got the special “grace” of our Lord, and due to this, they become “ripe”, with total fulfillment of their “Yogic goals” — as these spiritual efforts are “Aatmic” in nature (of the nature of attaining victory over the most important “vital air” of “Aasaanya”). They attain,

through “Yoga”, control over their mind, intellect, senses and vital air! It is specifically mentioned, that they are not like our Lord — free and independent! They have to put “efforts”, to attain all these results, and only through the “grace” of our Lord, they attain them! Reference is made here, to the totally “ripened” Yogic practices — as this “ripened” Yoga only can lead to the highest goals! The path towards attaining this state of “ripened” Yoga is told to be the “conquest over vital air, senses and mind”. All “objects” pertaining to “Brahman” are beyond the ken of (i.e. beyond their control) of the senses (Indriyaateeta), as the “senses” cannot ever “touch” them! Thus, this “conquest”, pleases our Lord and brings down His grace on the devotee!

Lord Brahma has, in Himself, several “divisions” (Bheda). These differences are caused by “Jnana” (knowledge). The “Yogic” practices referred to here, are done as “complementary” to his devotion! Through these Yogic practices, the devotees attain the grace of our Lord. Due to this grace, these devotees can never be defeated or humiliated by the factor of “time” (Kaala).

Lord Brahma, confers his “grace” on the devotees, to enable them to attain the fulfillment of all their goals! After explaining this, and after describing his “compassionate” nature, now, through the following verse, the “celestials” pray for his “grace”, emphasizing their status as the servants of our Lord!

यस्य वाचा प्रजाः सर्वा गावस्तन्त्येव यन्त्रिताः।

हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः॥८॥

VERSE 8 Meaning: “Everyone is under your control, like the bulls bound by ropes! — the ropes consisting of your Vedic words. These devotees always

offer their “oblations” (Bali) to you, as appropriate, and as required! We now, prostrate to you, being our controller, in the form of the most important vital air, in all of us!”

श्रीसुबोधिनी : यस्य वाचेति। यस्य ब्रह्मणो वेदलक्षणया वाचा सर्वा एव प्रजाः, कन्यका इव सर्वथाऽसमर्थाः, सेवकभूता अपि स्वकार्ये अतिनिर्बन्धेन नियोजिताः, बलीवर्दास्तन्त्येव यन्त्रिताः। ब्रह्मणो वाक् वेदलोकात्मिका। अत एव येषां वेदोऽपि न नियामकस्तेषां लौकिकेन यन्त्रणम्। अननैव सेवकत्वं निरूपितम्। सर्वे हि प्राणिनः फलार्थं कर्म कुर्वन्ति। तत्र निष्पन्ने फले, अधिष्ठातृदेवताभिरूपस्थिते फले, यः सारांशः, तत्तैरेव स्वार्थं भिन्नं करोति। पश्चादसारं प्रयच्छति। तथा च सर्वकर्मणा यन्मुख्यं फलं सृष्टिः, भगवदाज्ञा, सुखं वा; तद्ब्रह्मणे सिद्धति। धर्मतपस्यादिना योऽसारो नान्तरीयकमलमूत्रादिरमणम्, तत् जीवेभ्यः प्रयच्छतीति। एवं ज्ञात्वाऽपि तथैवकरणं यन्त्रणम्। अत एव अधमा अपि गावो दृष्टान्तोक्रियन्ते। एवं ज्ञात्वा ते निश्चिता इति। एवं सर्वदा कार्यकर्तृष्वसारभक्षकेषु कृपा उचिता। किञ्च, बलीवर्दापेक्षयाप्येते उत्तमाः। यदसारभूतमपि तुभ्यं बलित्वेन प्रयच्छन्ति, अन्यथा तत्र मध्ये मारयेत्। अतो भवान् मुख्यः प्रवर्तकोऽपि भूत्वा प्रजासु श्रेष्ठः। व्यङ्ग्येन ब्रह्मणोऽप्युपहास एवोक्तः। आसन्यरूपत्वाद्वा बलिदानसाक्षिकत्वेन मुख्यतया निरूपणम्। आ समन्तात् यत्ताः सावधानाः। अनेन कादाचित्ककरणं व्यावर्तितम्॥८॥

एवं स्वस्य सेवकत्वमुपपाद्य कृपां प्रार्थयन्ति—

SRI SUBODHINI: Everyone, through the “Vedic words” of Lord Brahma, are bound, to do work (Karma) like the bulls, which are firmly tied, through the ropes! The “words” of Lord Brahma are of two kinds. (1) Vedic and (2) worldly (of the 3 worlds). In this way, Lord Brahma controls those persons, through “worldly” ways, who are not amenable to “Vedic” controls! In this way, in one way or another, everyone is under the control of Lord Brahma. Every “being” works only for the sake of

attaining “benefits and results”. They attain the “results”, for their efforts, through the presiding deities of each “action” (Karma). But, Lord Brahma, it is said, removes the most valuable (Saaram) part of the result of these actions, and keeps this part for himself, and gives only the “unimportant” part of the results to the “Jeevas”! In this way, the most important results of each and every type of “work” are (1) creation, (2) carrying out the will, order and desire of our Lord and (3) true happiness. All these are kept by Lord Brahma, with himself. Due to worldly attachments and desires, the “Jeevas”, seek only those “results”, (joys and pleasures) wherein the factors of “Malam” (faceas), “Mootram” (urine) and other “dirty” objects are involved. These “pleasures and joys” of the senses are told to be the “unimportant” results – which everyone seeks, at all times! Even, after realizing it’s “unimportant” nature, the “Jeevas” continue to enjoy them, and put enormous efforts to obtain them! In this way, they are under the total control of Lord Brahma – like bulls firmly tied to the ropes! At all times, these worldly “Jeevas”, eat the most unhealthy and unimportant “food”! On these “Jeevas”, Lord Brahma desires to shower his “grace”, as these “Jeevas” are better than the “bulls”, as they offer, even these “unimportant results”, as offerings to Lord Brahma! Lord Brahma, thus, becomes the most important deity. Lord Brahma is told to be the “most important” (Mukhya), as he is the most important “vital air” (Praana) of “Aasaanya” in everyone! Secondly, he is the “witness” for all the “offerings” made, by all the “Jeevas”!

After describing their status, as “servants”, now, the celestials are praying for the grace of Lord Brahma.

स त्वं विधत्स्व शं भूमंस्तमसा लुप्तकर्मणाम्।

अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम्॥९॥

VERSE 9 Meaning: “Oh, all pervasive Lord! All righteous actions, being performed by all beings, have been discontinued and declined, due to the prevalence of intense “darkness”, resulting into lack of knowledge of “time”! Due to this, we are filled with sorrow, and we have come to surrender to you! Hence, we request you to confer the highest auspicious welfare on us, with your intensely loving and compassionate eyes!”

श्रीसुबोधिनी : स त्वमिति। हे भूमन्! हे अधिक, कृपायां कृतायामपि न तव काचित् क्षतिरित्यर्थः। अत एवाऽऽस्मभ्यं संप्रयच्छ। कल्याणान्तरव्यावृत्त्यर्थं स्वाभिप्रेतमाहुः—लुप्तकर्मणां लोकानामन्धकारेण सर्वकर्मरहितानां भुवनानां संबन्धिन आपन्नान् शरणागतानस्मानदभ्रदयया दृष्ट्या ईक्षितुमर्हसीति। कृपादर्शनव्यतिरेकेण तत्र विद्यमानमपि दैन्यादिकं न प्रकाशते। अतः कृपादृष्ट्या द्रष्टव्यमिति गूढोऽभिप्रायः। साधारणलोकानां दीनं दृष्ट्वा दयोत्पद्यते, परं सा व्यर्था। तथा मा भवत्वित्यदभ्रेतिविशेषणम्॥९॥

कस्मान्निमित्तात् कृपा विधेयेति शङ्कायां दैत्योत्पत्तिर्जायत इति ततोऽभ्यं कर्तव्यमित्यभिप्रायेणाऽऽहुः—

SRI SUBODHINI: “Oh, all pervasive Lord, who is the highest! (Adhik). Kindly confer us your grace and auspicious benefit! We are all enveloped, with this intense darkness, that we are lost! We are in a world, where no “action” is taking place. We are placed in this danger, and we have come to surrender and pray to you! Please see us with very gracious eyes, as we are sorrowing! Even, in this world, on seeing suffering persons, everyone gets compassion. But, usually this “compassion” is momentary and a waste, as no action is taken by everyone to mitigate the sorrow of others! It is our prayer, that your compassion

would not be of this nature i.e. kindly do not show us only the usual ordinary compassion, but shower your "highest grace" on us! You are indeed, Oh Lord! a very compassionate one!

Through the next verse, the celestials are explaining the reason, for the exercise of compassion on them. They say, that the wicked demons are getting originated. "Kindly be gracious to bless us, so that, we do not get fear from them."

एष देव! दितेर्गर्भ ओजः काश्यपमर्पितम्।

दिशस्तिमिरयन्सर्वा वर्धतेऽग्निरिवैधसि॥१०॥

VERSE 10 Meaning: "Oh Lord! like the dropping of fire in a dry wood, increases the glow and intensity of fire, in the same way, the "seed", established in the womb of Diti by Sage Kashyapa, is now growing in the pregnant Diti, and this growth has made, all the sides, enveloped by intense darkness."

श्रीसुबोधिनी : एष देवेति। दितरेष गर्भः काश्यपं तेनैवाऽर्पितमोजो दशदिशस्तिमिरयन् शुष्के एधसि काष्ठे अग्निरिव वर्द्धते। इदानीं दितेर्गर्भः। अनेन स्वभावतः क्रूरो भविष्यतीत्युक्तम्। तत्रापि कश्यपस्य बीजम्, तदप्योजोरूपम्। तेनैव चाऽर्पितं समर्पितम्। दितेः स्थाने समर्पितमिति तत्र न कोऽपि प्रतीकारः कर्तुं शक्यः॥१०॥

एवं महाभयेन देवानां वचनं श्रुत्वा, तत्र निदानं हास्यरूपमिति तत्स्मृत्वा, तदवक्तव्यमिति बीजगर्भयोर्ज्ञातत्वात् तदरिक्तं हेत्वन्तरं वक्तुं कथामारभत इत्याह मैत्रेयः—

SRI SUBODHINI: This "pregnancy" of Diti is established, through the "energy" of Sage Kashyapa. This "energy" has made all the 10 sides, intensely enveloped with darkness! This "seed" is also growing — like the spreading of fire, on it's falling, on to a piece of dry wood!

By their nature, the sons to be born to Diti, will be cruel, while remaining brilliant and powerful, as it is the seed of Sage Kashyapa. Sage Kashyapa has thought it appropriate to place this “seed” into the stomach of mother Diti. Hence, no one, can take any remedial actions, to avoid it's consequences!

In this way, after listening to the words of the celestials, who were very afraid, Lord Brahma appreciating their fear, and having full knowledge of the seed in the pregnant Diti, began to tell, that there are other reasons also, for this “event”. With a view to unfold these reasons, Lord Brahma began to tell the actual story, which is the cause for the sorrow of the celestials. Sage Maitreya narrates the same, as under.

मैत्रेय उवाच।

संप्रहस्य महाबाहो! भगवान् शब्दगोचरः।

प्रत्याचष्टाऽऽत्मभूर्देवान्प्रीणन् रुचिरया गिरा॥११॥

VERSE 11 Meaning: “Sage Maitreya said, “Oh great warrior! Lord Brahma, who is “Swayambhoo” (self-born) and whose “Jnana” is originated by the Vedas, began to laugh loudly, and spoke in beautiful words, while making the celestials, happy and cheerful!”

श्रीसुबोधिनी : संप्रहस्येति। महाबाहो इति विदुरसंबोधनं शूरत्वेन क्वापि भयं न कर्तव्यमिति ज्ञापनार्थम्। भगवानिति तज्ज्ञाने हेतुः, प्रतीकाराकरणे च। शब्दगोचर इत्यलौकिको वेदैकसमधिगम्यः। आधिदैविको ब्रह्मा तत्राऽऽविष्टो वदतीति ज्ञापितम्। अन्यस्य भगवत्सेवकाद्यपकर्षो वक्तुमयुक्तः। प्रत्याचष्ट प्रत्युत्तरं दत्तवान्। ब्रह्मणा किञ्चित्कृतमितीयं शङ्का व्यावर्तिता। ‘भगवांस्तद्विधित्सति’ इत्यग्रे वक्ष्यति। आत्मभूरिति तथा कथनं नाऽपराधहेतुः। ‘मानसाः’ इत्यादिवाक्येभ्योऽन्यथैव रुचिरया गिरा। तेषां यथा सुखं भवति तथा प्रीणन् प्रीतिं जनयन्॥११॥

शापादागतजयविजययोः निस्तेजसोस्तेजसा एतज्जातमिति वक्तुं
शापार्थमुपाख्यानमारभते मानसा इत्यध्यायद्वयेन। प्रसङ्गात्तेषां वैकुण्ठगमनमिति
वक्तुं स्वभावस्तेषां परिभ्रमणमाह—

SRI SUBODHINI: Sri Vidurji is addressed as “Oh, warrior of great arms!” — to indicate, that “you are a great and courageous warrior! Hence, you should not feel “fear”, about any of the events. The use of the word “Bhagawaan”, denotes, that Lord Brahma had, not only the full knowledge, about the events, which preceded this sorrow of the celestials, but he had the power to counter it also! “Due to this, you are supernatural”. Through this addressal (Aloukik), it was told, that Lord Brahma is now replying to the prayer of the celestials. Lord Brahma will not tell about the “wrong behavior” of our Lord’s servants (Jaya and Vijaya) to anyone else, other than truly celestial persons, as this will not be appropriate! Except Lord Brahma, no one else can also tell about this event. Hence, Lord Brahma gave his reply. Lord Brahma is hailed here as “self-born”, indicating that he has no “blemish” in him. Through the next 12 verses, using beautiful words, Lord Brahma began to say the event, with a view to give them “bliss”, and also to originate “love”, for our Lord!

Through the curse of the Sanakaadi brothers, Jaya and Vijaya, the gatekeepers of Sri Vaikuntam, had come into the womb of mother Diti. They had lost the brilliance of Sri Vaikuntam. But, due to their very presence in the womb of Diti, all the ten sides of the Universe, were enveloped by intense darkness. Lord Brahma describes this event in 2 chapters. The Sanakaadi brothers always go around the Universe, roaming freely, chanting the holy names of our Lord Sri Hari. Once, they had come to Sri Vaikuntam.

ब्रह्मोवाच।

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः।

चेरुर्विहायसा लोकाँल्लोकेषु विगतस्पृहाः॥१२॥

VERSE 12 Meaning: “Lord Brahma said, “The Sanakaadi brothers, my sons born out of my mind, and who were born prior to you all, had given up all the attachments in this Universe. Having become detached and devoted to our Lord Sri Hari, they were engaged in roaming around the worlds, through the path of the sky!”

श्रीसुबोधिनी : मानसा मे सुता इति। भगवता मनसि कृतं ते कृतवन्त इति ज्ञापयति। मत्सुता इति सृष्टिहेतुत्वमुक्तम्। युष्मत्पूर्वजा इति भवतामज्ञाने हेतुः। देवाः पश्चादुत्पन्नाः, न त्वेते काश्यपाः। तस्मिन्कल्पे तैवोत्पत्तिः। देवानां शुद्धसात्त्विकत्वात् ततः पूर्वजा गुणातीताः; अनेन स्वस्य दोषो नाऽस्तीति सूचितम्। यथा मम पुत्रास्तथा भवतां ज्येष्ठा इति। सनकादय इति तपोरूपत्वात् न कस्यापि प्रतीकारः शक्यः। विहायसा आकाशमार्गेण। सामर्थ्याप्रतिरोधः श्रमाभावश्च सूचितः। सर्वेष्वेव लोकेषु विगतस्पृहाः सन्तश्चेरुर्गमनं कृतवन्तः। लोकान् अलोकान् वा प्रति, लोकोद्धारार्थमित्यर्थः। लोकानित्यत्यन्तसंयोगे वा द्वितीया। पुनर्लोकग्रहणं जनेषु प्रयोजनाभावार्थम्। तेषां पर्यटनं नित्यमिति ते परिभ्रमन्त्यतो भुवनानामेव कर्मत्वम्, न तु जनानाम्॥१२॥

तेषां प्रसङ्गात् वैकुण्ठगमनमाह—

SRI SUBODHINI: The word “Maanasa” (through my mind) denotes, that Lord Brahma did whatever he thought in his mind! He made it clear to the celestials, that the Sanakaadi brothers were born earlier to them. Due to this, “you are not aware of the divine nature and qualities of these brothers!

At that particular “aeon” (Kalpa), creation was done only through one’s “mind” — not through conjugal

relations. The celestials are of the quality of pure “Satwa”. But, the first born children viz. the Sanakaadi brothers, were “Nirguna” — beyond the three qualities. Even then, they got “anger”, through which, they had given a “curse”!

The Sanakaadi brothers symbolize the nature of penance. Due to this, no one can mitigate the curse given by them! They were always ‘roaming in the sky’ i.e. they did not walk on this earth, through their legs! No one prevented them from going anywhere! They did not also get tired, through this form of “roaming” constantly. Although, they went to all the worlds, they never desired to bring anything from any of these worlds. They went everywhere, unattached, with a view to “redeem” everyone and to aid and help everyone, to attain true “Bhakthi” to our Lord! They roamed in this way, permanently throughout the Universe, conferring blessings on the “worlds”. This was their task (Karma).

Once, accidentally, they came to Sri Vaikuntam — as per the following verse.

त एकदा भगवतो वैकुण्ठस्याऽमलात्मनः।

ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम्॥१३॥

VERSE 13 Meaning: “One day, the Sanakaadi brothers, came to Sri Vaikuntam of our Lord Sri Vishnu, who is pure and blemish-free — as Sri Vaikuntam is respected and adorned (prostrated) by all the worlds!”

श्रीसुबोधिनी : त एकदेति। भगवतो वैकुण्ठस्येति। साक्षात्पुराणपुरुषावतारो वैकुण्ठः, तन्नाम्ना निर्मितो लोको वैकुण्ठ इत्युच्यते। स्त्रीप्रार्थनया स लोको निर्मित इति सोऽवतारः कामीति शङ्का स्यात् तन्निवृत्त्यर्थमाहअमलात्मन इति। अमला आत्मानो यस्येति वा। यथा सत्यादिष्वविद्यावन्तस्तिष्ठन्ति, न तथा तत्रेत्यर्थः। वैकुण्ठनिलयमिति नित्यमेव

स्थानम्। कृत्रिमत्वेऽपि व्यापिवैकुण्ठ एव तत्र निविष्ट इति तन्मुख्यमेव वैकुण्ठम्। अतः 'पुनर्लोकाय कल्पताम्' इति न विरोधः। 'चैद्ये च सात्वतपतेश्वरणं प्रविष्टे' इति च न विरुद्धयते, 'पुनर्लोकाय कल्पताम्' इति न विरोधः। 'चैद्ये च सात्वतपतेश्वरणं प्रविष्टे' इति च न विरुद्धयते, 'प्रत्येष्ट्यताम्' इति च। 'वैकुण्ठः कल्पितो येन' इतिवाक्यात् कृत्रिमत्वं च। सनकादीनां गमनाच्च, लोकसाधारण्यप्रसङ्गाच्च। अतः कृत्रिमे सहजस्याऽऽवेशः, लोकावतारो वा। वैकुण्ठस्य तु निलयमिति पुनरुक्तम्। वैकुण्ठ एव निलय इति। सर्वेषामगम्यमिति सूचयितुमाह— सर्वलोकनमस्कृतमिति। सर्वेषां जनानां नमस्करणीयम्, सर्वभुवनोत्कृष्टं वा। अन्यत्र लोके विद्यमाना लोकमुपद्रावयन्ति, अत्रत्यास्तु नैवमिति सर्वे लोका एनं नमस्कृवन्ति॥१३॥

सामान्यस्तं लोकं वर्णयति चिदानन्दसद्भेदैः। तत्र प्रथमं तत्रत्याश्चेतना आन्दरूपा इति स्वरूपोत्कर्षमाह—

SRI SUBODHINI: This, Sri Vaikuntam, is the incarnation of the primordial Lord Sri Purushothama. This abode of our Lord is beyond all "desires and blemish". Here, only pure souls reside — not like the other worlds (like "Sathya"), where other types of souls, with anger, desire etc. also reside. This Sri Vaikunta is called as a "Dhaam" (holy abode) and it is permanent — though Sri Vaikuntam is of two kinds viz. the artificial one (made up) and the permanent (real) one! Due to this "dual" nature of Sri Vaikuntam, the various references made in our scriptures to Sri Vaikuntam can be easily understood e.g. (1) The reference to "Sisupaala entering into the holy feet of our Lord" will not be contradictory to this concept of the dual nature of Sri Vaikuntam. (2) "You will come back" — this reference also will not contradict this concept. (3) The reference to "the Sri Vaikuntam which is thought up" also shows, that there is a "made up" Sri Vaikuntam also, apart from the permanent all-pervasive Sri

Vaikuntam, which is the highest abode of our Lord Sri Narayana.

The Sanakaadi brothers had come here to the ordinary Sri Vaikuntam! Due to this reason only, the Sanakaadi brothers got anger there! By the use of the word "Sri Vaikuntam Nilayam", it is emphasized, that the "humans and the celestials" and others also, cannot enter into this holy abode of our Lord! Everyone adorns, respects and prostrates to this abode. Hence, Sri Vaikuntam is considered, as the "best" among all the worlds, Others, who live in other worlds, give sorrow to everyone else. But, those, who live in Sri Vaikuntam, do not give sorrow to anyone. Hence, all the worlds "prostrate" to this holy abode of our Lord.

The description of this holy abode is described through the difference in the three factors of Chit (consciousness), Aananda (bliss) and Sat (truth). Through the following verse, it is said, that the "Jeevas", who reside in this holy abode, are of the form of "bliss" (Aanandaroopam). The glory of this blissful form is being told.

वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः।

येऽनिमित्तनिमित्तेन धर्मेणाऽऽराधयन्हरम्॥१४॥

VERSE 14 Meaning: "There, in Sri Vaikuntam, everyone has the form of our Lord (Sri Vishnu). This status is achieved by only those devotees, who have given up all other types of desires, and who adore and worship our Lord, through their own "Dharma" (i.e. surrender) for attaining their one goal only viz. total surrender to the holy feet of our Lord Sri Narayana."

श्रीसुबोधिनी : वसन्ति यत्र पुरुषा इति। यत्र वैकुण्ठे। पुरुषा इति

स्त्रीणां न सारूप्यमुक्तिः। वैष्णवपतिव्रतानां तु तैः सह गमनम्, तत्र च भगवदुपगानमिति तदग्रे वक्ष्यति। सर्वं इति न तत्र वर्णादीनां प्रयोजकत्वम्। वैकुण्ठस्येव मूर्तिर्येषाम्। आनन्दकार एव तेषां देहः, आनन्द एव वा। तथापि स्वानन्दस्य तथात्वात् भगवत्तुल्यत्वम्। तत्र तथात्वे हेतुमाह—येऽनिमित्तनिमित्तेति। ये भागवताः, अनिमित्तेन निष्कामेन धर्मेण, हरिमाराधयन् आराधिवन्तः। न निमित्तं लोकप्रसिद्धं कामनारूपं निमित्तं यत्र। निष्कामस्वधर्मेण श्रवणादिना धर्मरूपेण ये भगवदाराधनं कृतवन्तः॥१४॥

एवं जीवोत्कर्षमुक्त्वा भगवदुत्कर्षमाह—

SRI SUBODHINI: In Sri Vaikuntam, it is said, that only “male devotees” reside, as generally, “women” are not blessed by our Lord, with His “form”! (Saaropya Mukhi). But, devout chaste women, who are Sri Hari’s devotees, are also told to reside here, along with their husbands. They stay here, and sing the glory of our Lord (this is told later). To attain this liberation of becoming the “form” of our Lord, there is no necessity, to be born in a particular caste etc., as constant remembrance (Bhakthi) of our Lord is the only condition (the word “Sarva” (all) indicates this). All the “bodies” of the devotees are made of “bliss”, (Aananda) like our Lord Himself! But this “bliss” is not like the “bliss” of our Lord. Only those devotees of our Lord, who serve and worship our Lord Sri Hari, through desireless “actions”, and who listen to our Lord’s Leelas and surrender totally to Him, are blessed by our Lord to reside here, after being pleased, with their service and worship.

After explaining the highest nature of these devotees, who reside here, now, through the following verse, the glory of our Lord Sri Hari is being spoken.

यत्र चाऽऽद्यः पुमानास्ते भगवान् शब्दगोचरः।

सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन्वृषः॥१५॥

VERSE 15 Meaning: “Our Lord Sri Hari, who can be understood and realized only through the Vedas, and who is the primordial Lord (Purusha) has taken a body of pure “Satwa”! He is present here, in a beautiful and brilliant way, with a view to give bliss and joy to His devotees!”

श्रीसुबोधिनी : यत्रेति। यत्राऽऽनन्दमयो भगवान् सदंशस्य मुख्यभावरूपं सत्त्वं विष्टभ्य तिष्ठति। वैकुण्ठलोकोऽयं सर्वलोकविलक्षणः, अतश्चित आनन्दःशरीरम्, आनन्दस्य सत् शरीरम्, सतश्च मोक्षरूपतेति। अ(ए)त एव सत्त्वादयो गुणाः सच्चिदानन्दानामिति पूर्वमुक्तम्। सर्गस्त्वावृत्तिरूप इति सच्चिदानन्दानामावृत्तिरुच्यते। अत एवाऽऽश्रये आनन्दे प्रतिष्ठां वक्ष्यति। चकाराब्द्यापिवैकुण्ठे। आद्यः पुमान् पुरुषोत्तमो भगवानिति स धर्मः। शब्दगोचर इति लौकिकसंबन्धाभावः। सत्त्वस्य विशेषेण स्तम्भनं कालप्रवाहेण रजोगुणादिभिः सह मिलनाभावार्थम्। पूर्वं त्वमिलितमित्याह—विरजमिति। ननु सत्त्वस्तम्भने कः पुरुषार्थ इत्याशङ्क्याऽऽह—स्वानां नो वृष इति। ब्रह्मादीनां भक्तानां स्वामी। स्वभक्ताः कालाद्भिन्नतया सर्वेष्टैः संयोज्या इति। यतो वृषः स्वामी, स्वामिनो मृडनमावश्यकम्। स्वाम्यविशेषो वा। साधारणस्वाम्यपेक्षया भक्तेषु मृडयन्नयं स्वामी, अतः सत्त्वविष्टम्भनमित्यर्थः॥१५॥

एवमानन्दस्य सत्त्वमुक्त्वा सतामुभयविधपरमपुरुषार्थत्वमाह—

SRI SUBODHINI: Here, our Lord Sri Hari, who is full of “bliss”, has taken a “body”, through pure “Satwa” — being the first and most important virtue of the aspect of “truth” (Sadamsa) of our Lord! This Sri Vaikuntam is completely different from all the other worlds. Due to this only, all “Jeevas” (Chit = conscious beings) have “blissful” (Aananda) bodies! The aspect of “bliss” has it’s body of “Sat, (truth) and the body of “Sat” (truth) is Moksha or liberation (of the same form, as our Lord — “Saaroopyam”).

The purpose of “creation” is to begin or happen “again” — with change after change! This state of “bliss” will be explained in the 12th canto, which describes the ultimate goal of “Aashrayam” (refuge) in our Lord. The syllable “Cha” (and) indicates, that in this Sri Vaikuntam, our Lord Sri Purushothama is illuminated brilliantly with His 6 virtues. He can be known, only through the Vedas i.e. He is not related to worldly subjects and objects (Loukik). He has taken upon Himself, only the quality of “pure Satwa”, i.e. He is not affected by the qualities of Rajas etc. This “Satwa” is pure (Virajam).

As, our Lord is the Lord of everyone else, including Lord Brahma (and other devotees); due to this, our Lord gives that bliss and happiness, which can never be affected by “time”! He gives them each and every type of happiness! As, He is the Lord of the Universe! IT IS THE NECESSARY “DHARMA” OR ‘DUTY’ OF A “MASTER” TO GIVE HAPPINESS, TO HIS “SERVANT”.

In comparison to the “ordinary” masters, this “master” gives to His servants “very special” happiness — as He has taken the body of pure “Satwa”.

[NOTES: When our Lord Himself has taken the “body”, although He is beyond everything, of pure “Satwa”, with a view to confer bliss and happiness to His devotees, is it not our duty (and challenge given to us) to conquer our lower qualities of Tamas and Rajas and then try to bring happiness and joy to everyone — as they are all our Lord’s “forms” only! Perhaps, the Lord took this form of “pure Satwa” only with a view to teach us this “lesson”!]

In this way, after describing the body of “bliss” as

“Sat” (truth), through the following verse, the two types of ultimate goals of “Sat” (truth) are being told.

यत्र नैःश्रेयसं नाम वनं कामदुघैर्दुमैः।

सर्वर्तुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत्॥१६॥

VERSE 16 Meaning: “There is, in this holy Sri Vaikuntam, a “forest” called as “Naisreyas”, which is seen by everyone, as the veritable “form” of “Kaivalya” (liberation — i.e. Moksha (liberation) has taken a “physical form”!) In this forest, fully illuminated, there are trees, which are capable of fulfilling all the desires and goals of everyone! Not only this, these trees are endowed with the fruits and flowers (foliage) of all the 6 seasons, at the same time!”

श्रीसुबोधिनी : यत्र नैःश्रेयसं नामेति। यत्र वैकुण्ठे उपवनमस्ति। तस्य नाम नैःश्रेयसमिति। नैःश्रेयसशब्दो योगरूढः। तत्र प्रथमं योगं समर्थयति— कामदुघैरिति। यद्वनं दुमैर्विभ्राजत्। सर्व एव द्रुमाः कल्पवृक्षाः, त एव तत्रत्याः परमपुरुषार्थरूपाः, तत्रत्यानामपि कामितार्थदातृत्वात्। ‘द्रुमतौ’ इति, तद्रहिता द्रुमाः प्रतिष्ठिताः। स्वतोऽपि तेषामुत्तमत्वमाह— सर्वर्तुश्रीभिरिति। सर्वेष्वेवर्तुषु नियता पुष्पादिसम्पत्तिरूपा श्रीर्येषाम्। एवं योगार्थमुक्त्वा रूढ्यर्थमाह—मूर्तिमत् कैवल्यमिति। केवलस्य भावः कैवल्यम्, चिद्रूपाणां स्वरूपेण स्थितिः, पुनः सङ्घातसंबन्धाभावः। अनेन जीवपुरुषार्थतोक्ता। तत्र गतः ‘चिति तन्मात्रेण’ इतिवत् कैवल्यमापद्यते। तदप्येकं रूपं भगवतः, यदौडुलोमिमतसिद्धम्। यदात्मत्वेन चाऽऽत्मवादिनो वदन्ति, भगवांश्च ‘अहमात्मा गुडाकेश!’ इति प्रथमं विभूतित्वेनोक्तवान्। सा कैवल्यमूर्तिः। तदेव नितरां श्रेयोरूपम्, ‘आत्मलाभान्न परं विद्यते’ इति श्रुतेः। तस्मादत्र वने प्रविष्ट आनन्दमयो भवति, ब्रह्मानन्दं च प्राप्नोतीति सतः परमपुरुषार्थत्वम्॥१६॥

एवं लोकस्य सर्वलोकवैलक्षण्यार्थं सच्चिदानन्दवैशिष्ट्यं प्रतिपाद्य सर्वदोषाभावार्थं मोहाद्यभावमाह षड्भिः—

SRI SUBODHINI: There is a small forest in Sri Vaikuntam called as “NAISREYAS”. This word has an ordinary and “Yogic” meaning. The “Yogic” meaning is, that in this forest, the trees are capable of fulfilling the desires of everyone! In other words, all the trees here, are “Kalpavrusha” (the divine wish-fulfilling tree). These trees only fulfill and cater to the needs of all the devotees there. The word for the tree used here is “DRUMA” – “DRU” means “with movement”; “MA” means “not there”. In other words, the meaning of this word is “not having movement”. Hence, the “Yogic” meaning is, that these trees are “everlasting” and divine!

Moreover, all these trees are endowed with flowers, foliage and fruits of all the 6 seasons at the same time! This entire forest looked and appeared to everyone, as the veritable “form” of “Moksha” – liberation! “Moksha” means the “establishment of the conscious Jeevas” in their own “eternal and divine status” (Chidroopastithi), through which, they do not take any more “forms”, through “births”! In fact, attaining “liberation”, is said to be, the ultimate goal of all the “Jeevas”!

It is said, that in this Sri Vaikuntam, the “conscious” Jeeva enjoys the bliss of the conscious Brahman, through its consciousness (Chidroopam)! – although, as per the precepts of Sage Oudulomi, our Lord has only one “form” here, though the “bliss” to each of the “Jeeva”, is separately blessed! The followers of the theory of “Aatma” speak of our Lord as “Aatma”. In the Gita, our Lord has declared that, “I am the “Aatma” of everyone Oh Arjuna!” In this way, our Lord has declared His first divine glory – as the “Aatma” of everyone! Our Lord is the personification and form of the highest liberation!

The Vedas say that, "There is nothing higher than attaining the profit of realizing one's "Aatma". Due to this reason, anyone entering into this "forest", becomes full of "bliss" (Aanandamaya) and attains the "bliss of Brahman" (Brahmaananda). In this way, our Lord's "form of truth" (Satroopa) is the highest goal (Parama Purushaartha-roopam).

It is said, that this holy abode of Sri Vaikuntam is "unique", among all the other "worlds". It is established with the triad divine attributes of our Lord viz. "Sat-Chit-Aananda" (truth-consciousness-bliss). Now, through 6 verses, with a view to explain, that there is no trace of "blemish" in Sri Vaikuntam, the absence of evil propensities, such as 'infatuation' (Moha) etc. is being told.

वैमानिकाः सललनाश्चरितानि यत्र

गायन्ति लोकशमलक्षपणानि भर्तुः।

अन्तर्जले सुविकसन्मधुमाधवीनां

गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः॥१७॥

VERSE 17 Meaning: "Here, in Sri Vaikuntam, the Gandharvaas, along with their wives, fly around, having seated on their planes, and sing at all times, our Lord's "Leelas", which remove the sins of everyone! At this time, the sweet fragrance emanating from the "Maadhavi" flower creepers, which have got blossomed in the lakes below, try to disturb the mind and intellect of these devoted Gandharvaas! But, these Gandharvaas (having got their mind merged, in the love of our Lord) refuse to get affected, even by the wind, which carries this fragrance!"

श्रीसुबोधिनी : वैमानिका इति। तत्र स्त्रीणां न मोहजनकत्वम्, तिर्यग्जीवानं न मदः, लतागुल्मादीनां पुष्पप्रधानानामपि न मात्सर्यम्, भगवद्भक्तस्त्रीणां न कामजनकत्वम्, लक्ष्म्या अपि नाऽभिमानलक्षणो मानात्मकः

क्रोधः, लोभश्च तत्रैव प्रतिष्ठित इति न तस्याः स्वस्मिन् परमपुरुषार्थबुद्धिः, किन्तु भगवत्येवेति सर्वदोषाणामभाव उक्तो भवति तत्र प्रथमं स्वाभाविकस्त्रीणां स्वभावदुष्टानामपि स्वदोषपरित्यागेन भगवद्गुणपरतोच्यते—**वैमानिका इति।** विमानैकसिद्ध वैमानिका गन्धर्वादयः। ते ह्यागन्तुकाः स्वभावगमनबलाभावात्, सौकर्याभावाच्च वैमानिका एव भवन्ति। तेषां तत्र गमने आदरेण गानमेव हेतुः। **सललनाःसस्त्रीकाः।** अनेनोभयोरन्योन्यमोहसम्भवो निरूपितः। यत्र वैकुण्ठे भर्तृश्चरितानि गायन्ति। ते गन्धर्वादयस्तदीया एव। **भर्तुरित्यैहिकपारलौकिकनिर्वाहकत्वेन तद्गुणगानमावश्यकमिति सूचितम्।** एवं गुणगानस्य स्वोपकारकत्वमुक्त्वा परोपकारकत्वमाह—**लोकशमलक्षपणानीति।** तस्य लोकस्य, सर्वेषामेव वा शमलं मार्गान्तरस्थितलोकसम्बन्धजातम्, नित्यं वा; तस्य **क्षपणं** तत्रैव विलयप्रापणं यैः। ते हि गन्धर्वा रूपं भगवन्तमुपासते, अतोऽप्सरसस्तेषु प्रतिष्ठिताः। गन्धर्वेषु योगव्युत्पत्त्या गन्धं वान्तीति पृषोदरादित्वाद्गन्धर्वा भवन्ति। अप्सरसस्तु गन्धमेव भगवन्तमुपासते। उभयथाऽपि सस्त्रीकाणां गन्धपरत्वम्। अतो **गन्धेन खण्डितधियोऽपि** गन्धवाहं वायुम्, सर्वदा परमाराध्यं क्षिपन्तः सन्तो गुणानेव गायन्ति। गन्धस्य ब्रह्मत्वाय दोषाभावमाह—**अन्तर्जल इति।** जलमध्ये सुष्ठु विकसद्विविकासेन प्रसरद्रूपं मधु मकरन्दो यासाम्। **माधवी** काचिल्लता, यत्र वसन्त ऋतुराधिदैविकः प्रतिष्ठितः। सरसं च तस्येति विकसन्मधुत्वम्। अतस्तादृशीनां गन्धो वरप्राप्तः पृथिवीसंबन्धाभावादप्राकृतः। अतस्तेषां सहजोपास्योऽपि भगवद्गुणगानार्थं तैः परित्यक्त इत्याधिदैविकोऽपि मोहो नास्तीत्युक्तम्॥१७॥

एवं गन्धर्वाप्सरसामुक्त्वा पक्षिणां दोषाभावमाह—

SRI SUBODHINI: The “women”, in this world of Sri Vaikuntam, do not put anyone in “infatuation”. Even, the “Jeevas” here, do not have “desires”, and the creepers originate flowers, which do not infatuate or disturb anyone! The women devotees here, who are the wives, do not have any “lust” at all, in them! Even, Goddess Laxmi does not have “ego”, and it’s consequent result of “anger”! Though

“desire for wealth” (Lobham) is established in her, her intellect is bereft of this propensity — as her intellect is fully convinced that IT IS OUR LORD ONLY, WHO CONFERS THE HIGHEST “GOALS (PARAMA PURUSHAARTHAM). In this way, there is no “blemish” at all, in Sri Vaikuntam.

In the first instance, it is said, that the Gandharvaas along with their wives, are flying in planes (as they cannot “walk” or move by themselves). They are seen singing the “Leelas and stories” of our Lord Sri Narayana! As, they love their devoted wives, always, they are seen moving together!

These Gandharvaas and their wives, “belong to our Lord” (Bhagawadeeya), as they are sincere “Bhakthas” of our Lord! Our Lord’s holy name of “Bhartha” (protecting husband) is used here, to indicate, that it is our Lord only, who confers the benefits of this world, and of the others! i.e. it is He, who looks after all of our requirements, at all times! They have found, that to sing our Lord’s glory of His “Leelas”, is not only the most important, but the highest “blessing”! They also show, that this singing of our Lord’s glory helps too! How? They say, that these “Leelas” of our Lord, remove the “sins and blemish” of everyone, caused by evil company of those, who do not serve and worship our Lord and those, which are done in one’s daily life!

Gandharvaas “worship and serve” our Lord, along with the divine “Apsaraa”, whom they love! The word “Gandhava” means to those people, who have the capacity to pull out any “fragrance”, from any place! The divine “Apsaraas” worship and serve our Lord, with this “fragrance”, as the form of our Lord! But, here, it is stated, that these Gandharvaas, although, always spending

their time in enjoying the fragrance of their world and that of the “Apsaraas”, are now told as refusing the fragrance emanating from the “Maadhavi” flower creepers, which have grown in the lakes below! They refuse even to get affected through the “wind”, which carries this fragrance – AS THEIR MIND IS FULLY MERGED IN THE SINGING OF OUR LORD’S VIRTUES AND LEELAS!

“Fragrance” (odor) is one of the “form” of our Lord. In the lake below, the creepers of the Maadhavi flowers are seen! The season is spring, and these creepers exude the fragrance, which is blissful! This fragrance is “extraordinary and supernatural” – attained through great efforts – not available for anyone on this earth – as it is “unique”! Now, it is said, though this “fragrance” is divine and usually these Gandharvaas, serve and worship this “fragrance”, they are seen as “refusing” to enjoy this fragrance, so that they can sing the virtues and glory of our Lord, continuously! This fragrance is celestial in nature – Yet, they were not “infatuated” with this fragrance – as their mind was totally “infatuated” with pure “Bhakthi” to our Lord!

In this way, after explaining the absence of “blemish”, in the Gandharvaas, and the “Apsaraas”, the “blemish free” nature of the birds, is being spoken.

पारावतान्यभृतसारसचक्रवाक-

दात्यूहहंसशुकतित्तिरिबर्हिणां यः।

कोलाहलो विरमतेऽचिरमात्रमुच्चैर्भृङ्गाधिपे-

हरिकथामिव गायमाने॥१८॥

VERSE 18 Meaning: “Here, in Sri Vaikuntam, the “bees”, while humming in a beautiful high pitch, sing the Leelas and stories of our Lord Sri Hari! At this time,

pigeons, Koyals, Saarasa birds, Chakve birds, Papeeha birds, swans, parrots, other birds and peacocks, become silent, from making their own "noises". From this, we realize, that all these birds have merged their mind, in the bliss of the singing of the Leelas and stories of our Lord (sung by the "bees")!"

श्रीसुबोधिनी : पारावतेति। एते पारावतादयो नव गुणभिन्नाः। तेषामपि स्वतः सिद्धा वाक्। तेषां वागेव ब्रह्म। चित्र स्वनत्वमेव तेषां माहात्म्यम्, अत एव प्रातरनुवाके तेषां वाक्यात् पूर्वमेवाऽऽरम्भः, अन्यथा देवानां तद्वाङ्माधुर्यपरत्वं स्यात्। अन्यभूतः कोकिलः, दात्यूहश्चातकः, बर्ही मयूरः। य इति प्रसिद्धोऽपि कोलाहलः। तद्वाक्ये व्याकरणाभावात्, पदवाक्यानामभावे शब्दराशित्वादनभिव्यक्तः कोलाहलत्वेनोक्तः। वस्तुतस्तु तेऽपि भगवद्गुणानेव गायन्ति, न हि तत्रत्याः पक्षिणोऽन्यद्वदन्ति शुद्धसत्त्वस्य तथा लोकत्वेनाऽऽविर्भावात् तत्र वृक्षपक्ष्यादीनां सम्भवः। सोऽपि कोलाहलः क्षणमात्रमेव विरमते। भृङ्गाधिप भ्रमरश्रेष्ठे, हरिकथामिव गायमाने सति। अनेन तेषां स्ववाग्वर्गे नास्तीति सूचितम्, भृङ्गस्याऽऽधिपत्यं च मन्यन्ते, तस्य भगवत्सान्निध्यसम्भवात्, कुन्तलानां तत्साम्याच्च। भृङ्गाणामधिपो वा आधिदैविकः। तस्य वाग्रागरूपेति रागं कृत्वा गास्यतीति बुद्ध्या कोलाहलो विरमते। तस्याऽप्यनभिव्यक्तवाक्त्वात् रागपर्यवसानं ज्ञात्वा स्ववागिव तदपीति तदवधारणार्थम्। चिरमात्रं भगवत्कथागाने सौम्यो राग उपयुक्त इति यदा तद्गानानुसारेण भृङ्गरवः। उच्चैःशब्दात् भगवदाज्ञा प्रायेण जातेति सन्देहः॥१८॥

एवं पक्षिणां दोषाभावमुक्त्वा लतादीनां पुष्पप्रधानानां मात्सर्यलक्षणदोषाभावमाह—

SRI SUBODHINI: The pigeons and other birds have two different qualities viz. they have their own language, and their "words" are symbolic of "Brahman" (i.e. Sri Vaikuntam). The different types of "sounds" they make, bring out their true glory. That is why, Vedic scholars start the chanting of the Vedas, very early in the morning, no sooner they hear the "words" of these birds. This chanting

also is done, with a view to get detached from the sweetness of the “words” of these birds!

Koyal, Chaatak and peacock birds are well known, for the high pitch of their “sound”. Their “words” are enthusiastic. In reality, ALL THESE BIRDS ARE SINGING IN THEIR OWN “WORDS”, ONLY THE GLORY OF THE VIRTUES OF OUR LORD! Here, in Sri Vaikuntam, these birds do not speak of anything else! — as they are born here, with pure “Satwa” quality!

Now, it is said here, that the “bees” are singing in a very beautiful way, the Leelas and stories of our Lord Sri Hari (Harikatha), lacking any “ego”, of their sweet words (voice); these “bees” are considered as the “leaders”, in singing the glory of our Lord, as they are always near to our Lord, and their “hair” resembles the “hair” of our Lord! These “bees” are also celestial in nature. Their “words” are like the best of musical “notes” (Raagaroopam). All the other birds, become “silent”, eagerly expecting the “bees” to sing our Lord’s glorious “Leelas” and virtues, with the best of “notes” (Raagaas).

Though, their “words” are not clear, their “Raagaas” are beautiful. Hence, the other birds become silent, as they listen, with a concentrated mind, the singing of the bees! Beautiful “Raagaas” are useful only, when we sing the “Leelas” of our Lord Sri Hari, at all times! The bees, now “hum”, as per the requirement of the “Raaga”. They “hum” in a loud voice — which gives the impression, that they have been “ordered” by our Lord to do so!

In this way, after explaining the “blemish free” quality of the birds, through the next verse, the absence of “envy and jealousy” in the creepers, full of flowers, is being told.

मन्दारकुन्दकुरबोत्पलचम्पकार्णपुत्रा-

गनागबकुलाम्बुजपारिजाताः।

गन्धेऽर्चिते तुलसिकाभरणेन तस्या-

यस्मिंस्तपः सुमसो बहु मानयन्ति॥१९॥

VERSE 19 Meaning: “Our Lord Sri Hari, who is adorned with the ornamental garland of “Tulasi”, began to praise the exquisite “fragrance” of the Tulasi. On hearing this “praise”, flowers such as Mandāra, Kunda, Kurabaka, Utpala (the lotus flower, which blossoms in the night), Champaka, Arna, Punnaga, Naagakesara, Mourasiri, Ambuja (the lotus flower which blossoms during the day) and the Paarijata, though endowed with their beautiful fragrance, praised the “glory of the penance” of Tulasi. They never got a trace of envy or jealousy (over our Lord wearing the ornamental Tulasi garland only)!”

श्रीसुबोधिनी : मन्दारेति। मन्दारो देवतरुर्भूमावप्रसिद्धः। कुन्दकुरबकोत्पलचम्पकाः सर्वत्र प्रसिद्धाः। अर्णः काश्मीरप्रसिद्धः। पुत्रागनागकेशरबकुलाम्बुजा अपि प्रसिद्धाः। पारिजातो मन्दारवत्। एते पुष्पप्रधाना अतिपरिमलयुक्ताः, तथापि तुलसिकाभरणेन भगवता तुलस्या गन्धेऽर्चिते, यस्मिन् वैकुण्ठे तस्या एव तपः सर्व एव सुमनसो भूत्वा मन्दारादयो बहु मानयन्ति। न केवलं बहिर्बहुमानम्, किन्तु अन्तःकरणेऽपीति सुमनस इत्युक्तम्। तपसा हि हीन उत्तमतां व्रजति। तुलसिका भगवत आभरणम्, वनमाला तत्सम्भवेति। तुलस्यमृतोद्भवा, यथा लक्ष्मीः। भगवत्प्रसादाच्च तया तपः कृतमित्यवसीयते। वृन्दात्वे वा तस्यां प्रसादः। सा हि जालन्धरपत्न्यभूमन्धोः कन्या; जालन्धरवधार्थं च तां परिगृहीतवान्। तस्या पातिव्रत्यं तपः, तप एव वा पूर्वसिद्धम्। गुणकृतसौन्दर्याभावाय भगवता सा तथैव स्थापिता। भक्तिमार्गे तस्या माहात्म्यं सर्वतोऽधिम्। एवं प्रकारत्रयेण स्वभावसात्त्विकराजसतामसा अपि स्वदोषमभिमानं दूरीकृत्य यत्र वैकुण्ठे अस्वाभाविकधर्ममङ्गीकृतवन्त इत्युक्तम्॥१९॥

इदानीं मुख्यतया स्त्रीणामेव सहजदुष्टत्वात् दोषाभावः प्रतिपाद्यते। तत्र सर्वाः स्त्रियोऽन्या आधिभौतिक्यः। लक्ष्मीर्द्विविधा, आध्यात्मिकी लोकसंबन्धिनी, आधिदैविकी भगवद्भक्ता भगवदानन्दरूपा। त्रिविधानामपि स्त्रीणामानन्दरूपत्वात् सहजो दोषः संभवति, स निराक्रियते। तत्र प्रथमं भगवदीयानां स्त्रीणां दोषाभावमाह—

SRI SUBODHINI: Mandaara is a celestial tree, and it is not seen, on this earth. The flowers of Kunda, Kurabaga, Utpala and Champaka flowers are very famous everywhere. “Arna” flower is famous in Kashmir. The flowers of Punnaga, Naagakesar, Moulasiri and Ambuja are also famous. The Paarijat flower, like Mandaara flower, is celestial. All these flowers are very important, with exquisite fragrance!

But, our Lord wears as “Vanamaala”, the ornamental garland of “Tulasi”, and He praised the fragrance of the Tulasi! Listening to this praise, the flowers like Mandaara and others, on their own, also praised the penance (Tapas) of Tulasi and gave her immense respect and honor! These flowers, by themselves, had exquisite fragrances in them, and were also of a good and virtuous mind and qualities; it is said, that even “low graded” persons, become “higher” through penance! Tulasi is the ornament of our Lord Sri Narayana, as our Lord’s “Vanamaala” is made up of Tulasi only. The reason for this, is that Tulasi has got originated from “nectar”, (Amrut) like Goddess Mahalaxmi. She has done penance, through the grace of our Lord. Alternately, when Tulasi was “Vrirdha”, our Lord had blessed her, as she was the wife of Jaalandhar, and the daughter of Madhu. Our Lord, with a view to kill the demon Jaalandhar, had accepted “Vrindha”, as her “penance” was her “chastity” power itself! Due to this penance, our Lord had accepted her as ‘His own’. As she

was born with great virtues (but not beauty), our Lord kept her, as she is, and gave her an invaluable place, in this path of Bhakthi. In this way, what is explained here is, that the "Jeevas" had given up their natural qualities of Satwa, Rajas, Tamas, ego etc. in this Sri Vaikuntam, and had taken upon themselves, all those virtues and qualities, which are divine and full of devotion to our Lord Sri Hari.

It is said, that by nature, "women" have some "blemish". But, through the following verse, the "blemish free" nature of women is being spoken. Except Goddess Laxmi, all the other "women" in Sri Vaikuntam are "physical" (Aadhi Bhoudik) in nature. Goddess Laxmi is of two "parts". (1) The Goddess Laxmi of Sri Vaikuntam (Adhyaatmik — mental) and (2) the devotee of our Lord, of the "form" of our Lord's "bliss" (Bhagavadaanandaroopa) — celestial (Aadidaivik). Three types of "women" described here, are all of the form of our Lord's "bliss". These ladies do not have any "blemish" at all. In the first instance, the "blemish free" nature of the women, who are "belonging" to our Lord is being described (Bhagawadeeya).

तत्संकुलं हरिपदानतिमात्रदृष्टैर्वैदूर्यमारकतहेममयैर्विमानैः।

येषां बृहत्कटितटाः स्मितशोभिमुख्यः-

कृष्णात्मनां न रज आदधुरुत्समयाद्यैः॥२०॥

VERSE 20 Meaning: "This, Sri Vaikuntam, is filled with planes made up of diamonds, emeralds and gold! These planes are not attained, through the effects of any particular action (effort — Karma). These are attained only through prostrations done to our Lord's holy lotus like feet! On these planes, were seated devotees of our Lord Sri Krishna, whose minds are so strong, that even the most

beautiful ladies, can never disturb or attract them, with their soft smiles and enchanting laughter! (In other words, these men were so strong, with devotion to our Lord, that "desires", cannot enter into their mind.)"

श्रीसुबोधिनी : तत्संकुलमिति। तद्वैकुण्ठं विमानैः संकुलम्। तेषां विमानानां प्राप्युपायमाह—हरिपदानतिमात्रदृष्टैरिति। हरिपदयोरानतिमात्रं येषाम्, तैर्दृष्टानि। भक्तिमार्गानुसारेण भगवति नम्रत्वे तादृशविमानदर्शनम्। श्रवणादिषड्विधभक्तिर्वा। मात्रशब्दोऽवधिवाची। सख्याद्यभावेऽप्यानतिपर्यन्तेनैव भक्तिमार्गेणेति तत्प्राप्तिरिति वा। वैदूर्यमारकतहेममयैरिति विमानानां त्रैविध्यमुक्तम्। तत्र वैदूर्यं तामसमिव, मारकतं सात्विकमिव, हेम राजसमिव। भक्तानामपि त्रैविध्यात् त्रिविधप्राप्तिः। अनेन भक्तानां तत्र विमानेषु स्थितिरुक्ता भोगातिशयाय। येषां विमानानां संबन्धिन्यो भोगार्थमेव स्थिताः। बृहत्कटितटा इति। भोगमेव पोषयन्ति। मोहकत्वं च सहजमित्याह—स्मितशोभिमुख्य इति। स्मितेन शोभायुक्तं मुखं स्मितशोभि, स्मितशोभि मुखमासामस्तीति स्मितशोभिमुख्यः। दर्शनेनैव मोहकत्वमुक्तम्। रसद्वयसिद्धर्थं वा विशेषणद्वयम्। अमोहकत्वे हेतुः—कृष्णात्मनामिति। भगवद्भक्तानां मनसि ता न रज आदधुः, कामं नोत्पादितवत्यः। न च ता विभावाद्यचतुरा इति मन्तव्यम्, यत उत्समयाद्यैरपि हास्यादिसर्वभावैरपि न रज आदधुः। वैकुण्ठस्य माहात्म्यं कृष्णात्मत्वेनैव, तत्रैव कृष्णा(?)त्मानो भवन्तीति। कृष्ण आत्मनि येषामिति पक्षे दोषाणामदोषत्वं वा, अकृष्णात्मनां तत्राभावात्। नामविशेषकथनाद्रज उत्पत्तिहेतुत्वं वा। तदा वैकुण्ठोत्कर्ष एव भवति। अन्यत्राऽपि तस्य न दोषत्वम्, अन्यथा तत्र तेषामेव कीर्तनं विरुध्येत॥२०॥

एवं भगवदीयस्त्रीणां दोषाभावमुक्त्वा लक्ष्म्यास्तत्र गर्वः सम्भवति, तदर्थमेव तन्निर्माणात्, अथापि तस्यास्तदोषाभावमाह—

SRI SUBODHINI: This, Sri Vaikuntam, is filled up with planes — attained and seen by those devotees only, who prostrate to the lotus like holy feet of our Lord! In

this path of Bhakthi, a humble and loving prostration to our Lord only, will enable a devotee to see or attain this 'plane' of Sri Vaikuntam! Alternately, the 6 types of "Bhakthi" viz. from "listening" (Sravanam) to "prostrations" (Vandanam) can make a devotee attain these! These planes are of three kinds. The ones, made through diamonds are "Tamasik"; those, made through emeralds are "Satwik" and those, made up of gold are "Rajasik". Our Lord's "devotees" also are of 3 kinds (Satwa, Rajas and Tamas). Hence, as per their "qualities", they attain the respective planes too! These planes have been provided, by our Lord, for the sake of joy and bliss of His devotees. In these planes, the Lord's devotees were with their wives, who were very beautiful, with soft smiles and infatuating laughter and demeanor.

But, there was no "infatuation" here at all. The reason of this was, that all of them, both men and women, had their mind attached to our Lord Sri Krishna. Those, who reside in Sri Vaikuntam, become our Lord Sri Krishna's devotees "automatically", and these devotees cannot be enticed or attracted by anyone. Our Lord's grace enables them to get rid of their "blemish" if any. Wherever they are, the residents of Sri Vaikuntam do not get affected by desire, as their mind (mind, intellect, Chittam (recorded memory) and ego) is always merged in our Lord Sri Krishna.

In this way, after explaining the "blemish free" nature of the devoted ladies (to our Lord), it is said, that this Sri Vaikuntam has been made, only for the sake of Goddess Laxmiji. Though, through this aspect, Goddess Laxmiji can get "proud", she is very humble and devoid of any "pride or ego" as per the following verse.

श्री रूपिणी क्रणयती चरणारविन्दं-

लीलाम्बुजेन हरिसद्गनि मुक्तदोषा।

संलक्ष्यते स्फटिककुड्य उपेतहेम्नि-

संमार्जतीव यदनुग्रहणेऽन्ययत्नः॥२१॥

VERSE 21 Meaning: “The symbol of all beauty viz. Goddess Laxmiji, for getting whose grace, even Lord Brahma and other celestial deities put enormous and continuous efforts, has now given up, in Sri Vaikuntam, her usual nature of being “of ever changing mind”. She is seen here, making sweet noise of her anklets and swirling the lotus flower in her mind, in a playful way! At this time, the reflection of Her divine form, on the walls, made up of gold, studded with “Spatika” beads, looks, as though, the Goddess is wiping (i.e. cleaning) them!”

श्रीसुबोधिनी : श्री रूपिणीति। सर्वस्मिन्नेव जगति विद्यमानलक्ष्म्याः सा देवता, अतो रूपिणीत्युच्यते। ब्रह्मानन्दस्य नीरूपस्य रूपं सञ्जातमित्यलौकिकार्थं वा रूपवती सा निरूप्यते। यद्यपि सौन्दर्यवदाभरणादिकमप्यभिमानहेतुरस्ति, तथापि नाऽभिमान इति वक्तुं क्रणयतीत्युक्तम्। चरणारविन्दं नूपुरशिञ्जितैः क्रणयती सशब्दं कुर्वती। रूपित्वम्, चरणक्रणनम्, लीलाम्बुजं च तस्याः सर्वेषां वेद्यमिति नान्यद्वर्णितम्। रूपवत्त्वं प्रतिमाया अपि भवतीति क्रणनमधिकं निरूपितम्। लीलाम्बुजेनाऽप्युपलक्षिता स्यन्तरव्यावृत्त्यर्थम्, यतः सैव पद्मकरा भवति। मुक्तो दोषो यया, स्थिरा। लोके आधिभौतिकचाश्चाञ्चल्यं दोषः। लीलाम्बुजयुक्तेन प्रसारितहस्तेनोपलक्षिता वा। हरिसद्गनीति। तत्र सर्वेषां सहजदुःखाभावः। दुःखाभावपूर्वकविषये सत्यवश्यं गर्वो भवत्येव, तथापि तत्र संमार्जतीव संलक्ष्यते। ननूचितमेव गृहिण्या गृहसंमार्जनमिति, तन्निवृत्त्यर्थं तस्याः प्रतिबिम्ब एव तथा दृश्यत इति ज्ञापनार्थं गृहं विशिनष्टि—स्फटिककुड्य उपेतहेम्नीति। एकस्फटिकत्वे शोभा न स्यादिति बहवः स्फटिका वक्तव्याः। तत्र योजकद्रव्यान्तरसंबन्धे पुना

रजः संबन्धः स्यात्, अत उपेतं हेम सन्धिषु यत्रेति। प्रतिबिम्बाधिक्यार्थं वा। अतस्तत्र रजः-संबन्धाभावेऽपि सैव निरभिमाना तिष्ठतीति तथोक्तम्। सर्वस्याऽपि वैकुण्ठस्याऽतिशोभायुक्तत्वात् लक्ष्म्यैव शोभा क्रियत इति तथोत्प्रेक्षणम्। तत्रत्यानां न लक्ष्मीपरत्वं वा, तेन तथोत्प्रेक्षा। अनेन लक्ष्म्याः, अन्येषामपि तत्कृतो दोषो नास्तीत्युक्तम्। आदराभाव-स्त्वत्यलौकिक इति ज्ञापयितुमाह-यदनुग्रहणेऽन्ययत्न इति। यस्या अनुग्रहणेऽनु- ग्रहार्थमन्येषां ब्रह्मादीनां यत्नः॥२१॥

एवमाध्यात्मिक्या गर्वाभावरूपं दोषाभावमुक्त्वा आधिदैविक्या मानाभिमाने न स्त इत्याह-

SRI SUBODHINI: This Goddess Laxmiji is the supreme Goddess of all other "Laxmijis" in the entire creation. That is why, she has been hailed, as the "symbol of all beauty" (Moortimati). She is of the "form" of the bliss of Brahman (Brahmaanandaroopam). This is the "supernatural" meaning of the words "Sri Roopinee". Goddess Laxmiji is told here to be, without any trace of "pride or ego" (Kwanayatee). It is said, that she had made her lotus like holy feet, filled with "sound", made by her anklets! She was holding a lotus flower in Her hand. The sound of her anklets made her form, to be seen, not like an "image", (as she was so very beautiful) but as "real form" of the supernatural bliss of Brahman. She is totally different and "special", from all the other "ladies", in Sri Vaikuntam. She is holding the "lotus flower" as a "Leela" (for playing with it) — and no other lady has this flower in her hand — She has given up the defect of the "wavering" nature, and is firm and determined. In this world, Goddess Laxmiji is often called as "wavering" by habit, and this Goddess Laxmiji however, is "physical" (Aadibhoutik) in nature! To emphasize the difference between these two Goddess Laxmijis only, it is said that,

here, in Sri Vaikuntam, that Goddess Laxmiji is holding a “playful lotus flower”, in Her hand!

The word “Harisadmani” has been used to indicate that, “THIS IS THE HOUSE AND HOLY ABODE OF OUR LORD SRI HARI, WHO REMOVES THE SORROW OF EVERYONE! Due to this, there is no “sorrow or pain” at this holy abode of our Lord Sri Hari! Usually, the absence of sorrow, and the presence of joy and comfort, can lead a person to get “pride”. But, it is said, that there is no “pride” at all! That is why, Goddess Laxmiji is “cleaning” the house (walls) etc. by Herself! (She is so very proud to do so.) – although Goddess Laxmiji is of the “form of the bliss of Brahman” and “spiritual” (Adyaatmik) in nature! The walls are said to be made with gold, studded with sparkling “Spatika” gems. When Goddess Laxmi walked, with her playful lotus flower in her hand, her “reflection” on these walls, looked, as though, she was cleaning up the walls. As Goddess Laxmiji does not have the quality of “Rajas” in her, it is said, that she did not have any “ego or pride” in her. The entire Sri Vaikuntam is made bright and illuminated, through the “brilliance” of Goddess Laxmiji. It is said further, that celestials, such as Lord Brahma and others, continuously put efforts to obtain the grace of Goddess Laxmiji!

After telling the “blemish free” nature of Goddess Laxmiji, now, a description of the “celestial” (Aadidaiviki) Goddess Laxmiji is being done by telling, that Goddess Laxmiji did not have the blemish of “pride or ego” – as per the following verse.

वापीषु विद्रुमतटास्वमलामृताप्सु-

प्रेष्यान्विता निजवने तुलसीभिरीशम्।

अभ्यर्चती स्वलकमुन्नसमीक्ष्य-

वक्रमुच्छेषितं भगवतेत्यमताङ्ग! यच्छ्रीः॥२२॥

VERSE 22 Meaning: “Oh dear friend! Goddess Laxmiji, in Sri Vaikuntam, along with her maids, serves and worships our Lord Sri Narayana, in her play-forest, through the holy Tulasi leaves! At this time, in the lakes, filled with pure water, at the place, where there are “ghats” (banks) made of bamboo trees, on seeing her own beautiful reflection in the lake consisting of very beautiful locks of hair and lotus like face, adorned with a raised nose, Goddess Laxmiji thinks, that “our Lord has kissed this lotus flower”, (i.e. her face) and due to this “thought”, she considers herself, to be the most fortunate!”

श्रीसुबोधिनी : वापीष्विति। निजवने लक्ष्मीवने, तुलसीभिः साधनैः, वापीष्वीशमभ्यर्चती स्ववक्त्रं भगवतोच्छेपितमित्यमंस्त। सा हि भगवद्भजनं कुर्वाणा, भजनस्य स्वस्य भगवच्चुम्बनमेव महाफलत्वेन ज्ञातवती। तस्याः कथमभिमानः स्यात्? तुलसीभिश्च पूजयतीति न सापत्यादिभावः। अवस्थास्मारकत्वेन वापीदास्योरुपयोगः। कदाचिदेवंभावव्यावृत्त्यर्थं वापीष्विति बहुवचनम्। प्रवालास्तटे यासामिति प्रतिबिम्बस्फुटता। विद्रुमास्तटेषु यासाम्, तटच्छायाया मालिन्याभावाया। **अमलमिति** नैर्मल्यं मुख्यं प्रतिबिम्बेहेतुः, अमृतजलत्वं च; लवणजले विवर्णप्रतीतेः। जले च पूजार्थं ध्यातो भगवान् प्रेष्ठ्याप्रतिबिम्बे स्फुरितः। सकचग्रहचुम्बने ऊर्ध्वं मुखं भवति। एतदेव महापुरुषार्थ इति ज्ञातवती। प्रेष्ठ्यान्वितेति शङ्काभावार्थं च। **निजवन** इति भगवदागमनाभावाया। यत्र तस्या एतावदेव मनोरथं सिद्धम्, तत्र कथं गर्वादिभावः। **स्वलकमिति** कचग्रहणार्थं वचनम्। ऊर्ध्वनासिकता तदैव भवति। उपविष्टायास्तु तावदेव, यत इयमभ्यर्चती। यस्य वैकुण्ठस्य श्रीः। **तुलसीभिरिति** बहुवचनं लक्षादिपूजाद्युपलक्षकम्। **ईशमिति** पूजायामपि पतित्वेन नाऽवहेला। अभितोऽङ्गादिसहितपूजनं महाफलत्वाया। चुम्बनमात्रेणैव कृतार्थताज्ञानं परमभक्तत्वबोधकम्, आत्मसमर्पणं तु जातमिति। उच्छेपितममंस्तेति क्रियाविरतिरपि सूच्यते, साक्षात्फले सम्भवति किमित्येवं क्रियत इति॥२२॥

एवं सर्वदोषाभावमुक्त्वा दोषवतां तत्र गमनमेव नाऽस्तीत्याह—

SRI SUBODHINI: Goddess Laxmiji, in her forest, through the holy Tulasi leaves, worships our Lord. At this time, she remembered, that our Lord had “kissed” her louts like face! She further thought, that the result of her worship was given to her, by our Lord, through this personal gift of being “kissed”! Due to this, will she ever feel proud or egoistic? By worshipping our Lord, through Tulas leaves, it is indicated that, “I do not consider “Tulasi”, as any “co-wife” only (i.e. not antagonistic to her). The banks of this lake were made up of bamboos. Here, the reflection of Goddess Laxmiji’s face was seen very clearly, as the “water” in the lake was pure and clean.

When Goddess Laxmiji meditated on our Lord, for the sake of worshipping our Lord, our Lord’s “form” got reflected on the lake. Our Lord, it seems, “kissed” her (all these “experiencing” took place in her mind only) and Goddess Laxmiji thought this “blessing”, from our Lord, as the attainment of her “highest” goals! Our Lord was always present in this small forest i.e. He did not come there, at this time only! How can Goddess Laxmiji get “ego and pride”, after being blessed by our Lord, in this way? By telling, that Goddess Laxmiji had beautiful locks of hair, what is indicated is, that our Lord had “lifted her head along with the hair” – that is why, the nose is told to have been “raised” upwards – as our Lord had lifted her head upwards too! Goddess Laxmiji had sat there for worshipping and serving our Lord. Our Lord gave her the experience of having “kissed” her.

Goddess Laxmiji was worshipping our Lord with Tulasi leaves, with only “one goal” in her mind. She did this worship, with great respect, although our Lord is her “husband” only (i.e. she did not worship, in a haphazard way, considering our Lord’s relationship with her as

“husband” only). SHE WORSHIPPED OUR LORD, WITH FULL AND TOTAL RESPECT AND LOVE TO OUR LORD! She worshipped our Lord, with all the ingredients and proper rituals, as such worship only confers, the highest results.

She treated the “result” of our Lord’s grace, to consist of this “kissing”, and this type of her thinking, clearly brings out her true, intense and deep Bhakthi to our Lord! She consecrated her entire self to our Lord (Aatmasamarpan). She only thought, that the “Lord had kissed this beautiful face”. This was due to the fact, that the Lord Himself had come and “kissed” her. She considered herself to be the most fortunate of all!

In this way, after explaining, that there was no “blemish” at all (at Sri Vaikuntam), through the following verse, IT IS SAID, THAT A PERSON WITH “BLEMISH” (DOSHAM) I.E. WHO IS NOT DEVOTED TO OUR LORD, WILL NOT BE ABLE TO ATTAIN SRI VAIKUNTAM.

यन्न व्रजन्त्यघभिदो रचनानुवादाच्छृण्वन्ति-

येऽन्यविषयाः कुक्कथा मतिघ्नीः।

यास्तु श्रुता हतभगैर्नृभिरात्तसारास्तांस्तान्-

क्षिपन्त्यशरणेषु तमःसुहन्तः॥२३॥

VERSE 23 Meaning: “He, who does not listen to the holy and sacred stories and “Leelas” of our Lord Sri Hari, which are capable of removing all types of “sins” of everyone, and, instead, listens avidly to the empty stories and events, related to objects and pleasures, which eventually destroy one’s “intellect”, is “thrown” into utter darkness (of ignorance and attachments), due to which, he is unable to attain Sri Vaikuntam.”

श्रीसुबोधिनी : यत्र व्रजन्तीति। अनेन संस्काररूपा अपि दोषास्तत्र न सन्तीति समर्थितम्। यद्वैकुण्ठं ते न व्रजन्ति, ये अघभिदो रचनानुवादादन्यविषयाः कथां शृण्वन्ति। अन्यविषयककथाश्रवणं वैकुण्ठगमने साधने सत्यपि प्रतिबन्धकम्, अन्यथा साधनाभावादेव न गच्छेयुः, किमेतत्कथनेन। अघं भिनत्तीत्यघभित् भगवान्, तस्य पापनाशकत्वं सहजम्। तस्य रचना चरित्रम्। चरित्रस्य स्वातन्त्र्यायाऽसमासः। रचनाया अनुवादः श्रवणानुसारे कीर्तनम्, कृतानुकीर्तनं वा, न तूत्प्रेक्षासिद्धं काव्यवत्। तस्मादन्यविषयाः कथा इति केनाऽपि प्रकारेण भगवत्संबन्धरहिताः, भगवद्विरुद्धदैत्यादिकथा वा। तासाममेलनादन्यत्वम्। अत एव ताः **कुक्कथाः**। तेषां धर्माणां दोषत्वात् दैत्यानां पराक्रमोऽपि ब्रह्महत्यारूपो भवति। ननु भगवत्कथाया अपि श्रुतत्वात् कथं तासामेव फलम्? तत्राऽऽह—**मतिघ्निरिति**। पूर्वसिद्धां भगवत्कथामतिं नाशयन्त्येव, यदि श्रुता भवेयुः, विषवत्। किञ्च, न तासां केवलं प्रतिबन्धकत्वम्, किन्तु स्वतन्त्रतया अनिष्टसाधकत्वं चेत्याह—**यास्तु श्रुता इति**। पुण्ये विद्यमाने तेषां श्रवणमेव न सम्भवतीति **हतभगैरित्युक्तम्**। भाग्यं सुखानुभवहेतुरदृष्टम्, तद्यदा केनाऽपि निमित्तेन नश्यति, तदा कुक्कथाश्रवणे मतिरुत्पद्यते। ननु तेषां विवेकधैर्यादेर्विद्यमानत्वात् पश्चाद्भगवत्कथां श्रोष्यन्तीत्याशङ्क्याऽऽह—**आत्तसारा इति**। नराणामल्पसारत्वात् तदपि कुक्कथाभिर्गृह्यते, तदा सत्साम्प्रया गतत्वात् तानशरणेषु तमःसु दैत्यस्थानेषु दूरादेव **प्रक्षिपन्ति**। **हन्तेति** खेदे। महता कष्टेन श्रुताः पश्चाद्घातुका जाता इति। **तांस्तानिति** वीप्सा। न कोऽपि तादृशो निस्तरतीति ज्ञापितम्। श्रवणे संपन्न एव, मननाद्यपेक्षां नाऽस्ति। तदैव क्षिपन्तीति न मुक्तिवदेकः सहायोऽपेक्ष्यते। तेषां च स्थितौ मध्ये को वेद किं भवेदिति। तादृशानां बहुत्वसम्भवाद्बहुवचनेन वीप्सा॥२३॥

एवं तामसानां दोषवतां तत्रागमनपूर्वकं तमःप्रवेशमुक्त्वा राजसानामूर्ध्वाधोगतिरहितानां मध्ये परिभ्रमणेन क्लेशं दृष्ट्वा शोचन्नाह—

SRI SUBODHINI: We have already seen, that in Sri Vaikuntam, even the “blemish” of latent tendencies also do not exist (Vaasana). It is further said, that a human being, who does not listen to the “Leelas” of our Lord

and the stories related to Him, and instead listens to wicked worldly events and stories, is unable to attain Sri Vaikuntam, though he may practice a lot of spiritual and religious rituals/practices. What is the purport of this statement? Answering this, it is said, that OUR LORD DESTROYS ALL THE SINS OF EVERYONE! THIS "QUALITY" IS INHERENT IN OUR LORD – AS HIS "NATURE". His "Leelas and stories" are free and independent! A DEVOTEE SHOULD LISTEN TO OUR LORD'S "LEELAS" AND SING THEM! ("Sravanam and Keertanam"). But, this "singing" should not be done, like the reciting of poems! All other subjects, which are not related to our Lord, and which relate to the stories of the demons, are deemed to be "unholy", as they contain the blemish of the "demons" also in them! The recital of the achievements of wicked persons, it is said, is equal to the "sin" of killing a Brahmin!

What will happen, if a person listens to both? Viz. Our Lord's "Leelas" and also the worldly stories of demoniac persons? It is said, that these demoniac stories have the power in them, to destroy the good intellect, created by listening to our Lord's "Leelas"! These demoniac stories act like "poison", and wherever it falls, it destroys the same! Independently also, these worldly stories have the capacity to destroy all that is "good"!

But, sincere devotees do not ever listen to the demoniac stories, which are referred to as "Hatabhagya" – destroyer of fortune – when the good fortune of a person has ended or has been destroyed, then, he gets attachment and love to listen to the worldly demoniac stories!

Those persons, who listen to the worldly stories, may

have the virtues of “discrimination” (Viveka) and “courage” (Dhairyam) in them. Due to this, they may become “fortunate” to listen to the Leelas of our Lord, at a future date! On this, it is replied that, even these “virtues” will eventually get lost, after listening to the demoniac stories. Due to lack of protection (refuge) from our Lord, these demoniac and bad stories “throw” these persons, who listen to them, into the dark regions of these demons! The word “Hanta” (alas!) is used to express “pity” over these human beings, who have lost a chance to redeem their sins, and attain Sri Vaikuntam! These people listen to the demoniac stories, with great difficulty, and after all this, they get only sorrow and pain, in return! The words “Tantan” are used twice, to emphasize that those, who listen to these wicked worldly stories, never ever get a good future! (i.e. no one has ever attained the “good” future) — as these stories, on being listened to, “throw” the listeners into dark regions of sorrow and ignorance! The stories do not allow it’s votaries to think and contemplate (Mananam) even! (on the consequences of such “listening”). These stories can never aid and help a person to attempt to attain liberation! It is further said, that no one can also decipher or tell about the “fate” of these persons, who are many in number!

In this way, “Tamasik” Jeevas, affected by “blemish” are not able to gain entry into Sri Vaikuntam, as they are “thrown” into darker regions! Through the following verse, it is said, that the “Rajasik” Jeevas, neither attain “higher” regions, nor they are thrown into “lower” regions. They remain in-between! On seeing them, in this way, sorrow and regrets are expressed.

येऽभ्यर्थितामपि च नो नृगतिं प्रपन्ना-
 ज्ञानं च तत्त्वविषयं सहधर्म यत्र।
 नाऽऽराधनं भगवतो वितरन्त्यमुष्य-
 संमोहिता विततया ननु! मायया ते॥२४॥

VERSE 24 Meaning: “A human “birth”, is so very fortunate, that the person is given an unique opportunity to understand and realize the glory of Jnana, Dharma and of the highest spiritual principles! Even, after attaining this most valuable human “body”, many persons, who are infatuated through the “Maya” power of our Lord, do not serve and worship our Lord!”

श्रीसुबोधिनी : येऽभ्यर्थितामपीति। ये नृगतिं प्रपन्ना भगवत आराधनं न वितरन्ति, ते निश्चयेन अमुष्य मायया मोहिताः। नृगतिं मनुष्यत्वम्। तस्या दुर्लभत्वमाह—नोऽभ्यर्थितामिति। ब्रह्मादिभिरपि नृगतिः प्रार्थ्यते, सर्वस्याऽपि प्रकृतिरूपत्वात्। यथा कनकात्सर्वमेव कुण्डलादिकं भवति, न तु कुण्डलात्। अत एव ब्रह्मादीनामपि नृगतिः प्रार्थ्या। न इति षष्ठी संबन्धमात्रविवक्षया, नृगतेर्वैलक्षण्यप्रतिपादनार्था। या नृगतिर्ब्रह्मत्वं संपादितवती, नाऽऽसुरीति यावत्। षष्ठ्या सूचितं विशेषमाह—ज्ञानं च तत्त्वविषयमिति। यत्र नृगतौ तत्त्वविषयं ज्ञानं तत्त्वज्ञानं भवति। ब्रह्मज्ञानं सुलभम्, तद्भावापन्नानां प्रापञ्चिकपदार्थानां वैदिकानां वा ज्ञानं दुर्लभम्। तत्त्वविषयमिति विषयपदं तत्त्वेन ज्ञानं वारयति। तदा बाधितं स्वरूपमेव ज्ञातं स्यात्। तदैत्यज्ञानेऽपि तुल्यम्। चकारात्स्वरूपज्ञानम्। सहधर्मेति धर्मज्ञानसहितम्। एवमपि सति भगवत आराधनाभावो मायाकार्य एव। वितरणं नाम मर्यादाव्यतिरेकेण दानम्, तथा सर्वेन्द्रियैः सर्वथा सर्वदा भगवद्भजनम्, न तु स्मार्तवत् पूजामात्रं सकृदाराधनं वा। मायामोहः शास्त्रेण निवर्तयितुं शक्यत इति दृष्टेऽपि शास्त्रे यदि वितरणम्, तन्मायामोहकार्यं न भवतीत्याशाङ्क्याऽऽह—विततया। नन्विति कोमलसंबोधनेन नाऽत्रान्यथाकथनं शङ्कनीयमिति ज्ञापितम्। सा हि वितता शास्त्रेऽप्यन्यथाबुद्धिं संपादयति। साऽपि मायाविन एव, सृष्ट्यर्थं मोहाभावात्॥२४॥

तत्र गमने साधनमाह—

SRI SUBODHINI: If the “Jeeva”, which has been blessed by our Lord, with a “human” body, does not serve and worship our Lord, it is said, that these “Jeevas” are affected (infatuated), through the power of “Maya” of our Lord! It is rare to get birth, in a “human” body, as this is considered as the “best” among all births! A human being can, through efforts and grace, attain our Lord! Hence, even Lord Brahma and other celestials desire to attain a “human” birth! Everyone from Lord Brahma onwards are made up of “nature” (Prakruti) — like through “gold”, various kinds of ornaments are made! In the same way, as from a pair of earrings, bangles cannot be made (unless the earrings are transformed into gold), Lord Brahma and others desire to get a “human” body, so that they can permanently attain our Lord! The syllable “Naha” (us) is used to emphasize the “uniqueness” of the human birth! As a human body is capable of attaining the Supreme Brahman, it can never be deemed to be “demoniac” (Aasuri) in nature!

Moreover, in the “human” body, a “Jeeva” can attain the highest spiritual knowledge, along with the knowledge of Dharma, Jnana (wisdom) etc. The knowledge about “Brahman” (Brahmajnana) is said to be “easy” for a human being to attain! It is very rare and difficult to get the full knowledge, about the worldly objects, and the real nature of the Vedic “actions” (Karma) — as they are all manifestations of the highest Brahman! It is further said that, through the “principles”, a person does not attain the highest knowledge, as even the demon’s knowledge is based on the knowledge of “principles”. Some “principles” lead a person to attain knowledge, which is “Asat” or

असत्, अज्ञानात्मात्मा न तदेवास्वभावः, अत एव न दुःखम्। अत एव तेषां

about unreal objects/subjects, or the knowledge itself is "unreal"!

Even if a person attains "Jnana", along with "Dharma", if he does not serve and worship our Lord, then, we should conclude, that this "Jnana with Dharma" is only the handiwork of the "Maya" power of our Lord!

The word "Vitaranam" (expanded and giving) is used to convey, that there is no "limit" to the actions of service and worship of our Lord. A DEVOTEE IS EXPECTED TO, AT ALL TIMES, IN EVERYWAY, AT EVERY PLACE, SERVE AND WORSHIP OUR LORD! Our Sri Mahaprabhuji says here, that worship for a small time only, as done by many, should not be done or doing "one time Pooja" is not, what is asked for! (In other words, this type of "limited time" worship is not "Vitaranam".)

The "infatuation" caused by the 'Maya' power of our Lord, can be removed, through proper knowledge of the scriptures. But, if this "knowledge" is not accompanied by service and worship of our Lord, then this infatuation cannot be conquered. This power of "Maya" of our Lord is "all pervasive" (it is present everywhere) and due to it's power and intensity, many persons having scriptural knowledge (Sastra Jnana) do not take to worship and service of our Lord, as this power of 'Maya', makes the intellect 'opposite'. This power infatuates even the demons, who use magical powers in their pursuits! It is also said, that this "Maya" power does not infatuate, when the task of creation (Srishti) is undertaken. (In fact it aids and helps in "creation".)

Through the next verse, the "way to attain" Sri Vaikuntam is described.

साऽपि मायाविन एव, मुक्तयर्थं मोहाभावान्॥२४॥

यच्च व्रजन्त्यनिमिषामृषभानुवृत्त्या-

दूरेहमा ह्युपरि नः स्पृहणीयशीलाः।

भर्तुर्मिथः सुयशसः कथनानुरागवैक्ल-

व्यबाष्पकलया पुलकीकृताङ्गाः॥२५॥

VERSE 25 Meaning: “The “Lord of death” (Yama), it is said, remains very far away (i.e. doesn’t come near) from the devotees, who remember our Lord Sri Hari, at all times! Sri Hari is the Lord and master of all other deities! These devotees of our Lord Sri Hari, meet and discuss with other devotees, the auspicious fame of our Lord! Due to this, tears begin to flow out of their eyes continuously, due to the rise of intense love in their heart, for our Lord! They experience the joy of loving horripillation, in their body! “We also desire and seek this type of loving devotion to our Lord Hari! “Only such devotees, who are very loving to our Lord, are able to cross their worlds, and go higher, to the holy abode of Sri Vaikuntam.”

श्रीसुबोधिनी : यच्च व्रजन्तीति। चकाराव्यापिवैकुण्ठम्। यद्वैकुण्ठं हरेरनुवृत्त्या व्रजन्ति। हे अनिमिषामृषभेति इन्द्रसंबोधनम्। तस्य भगवदनुकम्पैयेवेन्द्रत्वप्राप्तिः। सर्वदुःखहर्तुरित्यनुवृत्तौ क्लेशाभावः। विमानदर्शनं भगवदानतिमात्रेणाऽपि भवति, प्राप्तिश्च। स्वतो वैकुण्ठगमनं तु हरेरनुवृत्त्यैव। आनतिरेव वाऽनुवृत्तिः। अन्यार्थं तत्र कीर्तनात् पुनः स्वावसरे कीर्तनम्। तस्या अनुवृत्तेरत्र निदर्शनमाह—दूरेहमा इति। अहङ्कारस्तेषां दूरे। हीति भगवद्भजनस्य दोषनिवर्तकत्वात् तदा अहङ्कारलक्षणो दोषो निवर्तत एव, अनिवृत्तौ तु भजनं नास्तीत्यवगन्तव्यमिति बोधयति। न उपरि व्रजन्तीति सत्यलोकोपरि स वैकुण्ठोको वर्तत इति बोधितम्। ये निरन्तरं हरेरनुवृत्तिं कुर्वन्ति, ते शुद्धसात्त्विकस्वभावा भवन्तीति नः स्पृहणीयं शीलं येषाम्, तादृशा भवन्ति, अत एव न उपरि गच्छन्ति। यद्यपि वयमपि हरेरनुवृत्तिं कुर्मः, तथाप्यस्माकं न तदेकस्वभावः, अत एव न दूरेहमाः। अत एव तेषां

शीलं स्पृहणीयम्। तेषां परिज्ञानार्थं लक्षणमाह—**भर्तुरिति**। स ह्यत्रापि परिपालकः, तेन देहादिनिर्वाहचिन्ताऽपि तेषां नास्ति, अन्यथा निर्वाहोऽपि न भवेदिति च। **मिथ** इति रसाविर्भावार्थमुक्तम्। **सुयशस इति** विषयोत्कर्षः। लौकिकानामपि यशः कीर्त्यते, यशःकीर्तने धर्मो भवतीति। इदं पुनर्यशो धर्मज्ञानभक्तिजनकत्वात् सुयशो भवति, अत एव कथनेऽनुरागः। कथानुरागेणैव कथयन्ति, न तु निर्बन्धेन फलान्तरेण वा कथनम्। सोऽप्यनुरागो नासक्तिमात्रम्, किन्तु सफलं सलक्षणं चेत्याह—**वैक्लव्येति**। अनुरागेण शरीरे वैक्लव्यं जायते, सर्वकार्यासमर्थं भवति, इदं फलम्। लक्षणद्वयमाह—**बाष्पकलया पुलकीकृताङ्गा इति**। बाष्पाणां कला उत्तरोत्तराभिवृद्धिः। अन्तः स्थितो भगवदानन्दः सर्वमेव संसारतापं बहिः करोति, तदा तस्य बाष्पा मुखतो निःसरन्ति, तेषां कलया सह। तथैव कलया प्रकाशमाना रोमाञ्चयुक्ताङ्गाश्च भवन्ति। अतो वैकुण्ठगतानां दोषः शङ्कनीयोऽपि नेत्यर्थः॥२५॥

एवं नवभिर्निर्दुष्टे वैकुण्ठे स्वतो निर्दुष्टाः सनकादयः परमं दोषं कृतवन्त इति महदाश्चर्यमिति वक्तुमाह—

SRI SUBODHINI: The syllable “Cha” (and) refers to the all pervasive Sri Vaikuntam! In this holy abode, all the devotees prostrate to our Lord, with deep humility, and follow the will and desire of our Lord! Here, the addressal is made to the Lord of the celestials viz. Lord Indra, to indicate, that Lord Indra had attained his exalted status only, through the grace of our Lord. Moreover, it is said here, that the sufferings of devotees get removed, by following the will, order and desire of our Lord! These devotees attain the “Darsan” and possession of the divine planes, by prostrating to our Lord! But, a devotee can attain Sri Vaikuntam only, through the total following of the will of our Lord. The primary quality of “ego-free nature” is required to attain this holy abode! Those, who follow the will of our Lord, have their “ego” eradicated totally, as service and worship of our Lord removes the “blemish” of all types, and in this way, the “blemish” of

“ego and pride” get completely removed. Service and worship of our Lord can never be done through “ego”!

We are made to realize, that the holy abode of Sri Vaikuntam, is situated above the “Sathyaloka” of Lord Brahma. Those devotees, who, at all times, serve and worship our Lord, are blessed by our Lord, to have pure “Satwa” quality, and Lord Brahma says to the celestials that, “We too are eager to attain the quality of pure “Satwa” – to please our Lord Sri Narayana! That is why, devotees are enabled to go “higher”, to attain Sri Vaikuntam! Though, we in Sathyaloka, also serve and worship our Lord, our worship is not “same”, like the service performed by the devotees in Sri Vaikuntam. This is due to the fact, that our “ego” is not yet fully removed or lost! Due to this defect in us, we always are eager to attain their “nature of pure Satwa”.

Lord Brahma now speaks of those, who have attained the highest quality of pure “Satwa”. He says, that these devotees consider our Lord as “BHARTUHU” – the protector, Lord and master – who protects His devotees, at all times. Due to this, the devotees have no worry or anxiety (Chinta) about their body etc. through the word “MITHAHA”, it is said that, through service, worship, singing etc. of our Lord’s glory and “Leelas”, by coming together, the devotees attain the quality of pure “Satwa”, through the grace of our Lord!

When, this “Bhakthi” (love) for our Lord arises in oneself, we are able to see some changes and consequences in the body itself – due to which, the body becomes “incapable” of even doing “good deeds” – let alone attend to his daily “chores”! This indeed is the “result” of our Lord’s Bhakthi and grace!

There are two "physical effects" referred to here (due to this deep "Bhakthi" to our Lord). (1) The flow of tears from the eyes gets increased (Bashpa Kalaya). This flow of tears is caused, by the bliss of our Lord, which is inside this devotee, which expels outside the body, all the sufferings and heat generated in this "Samsaara" (of births and deaths). This "expulsion" takes the form of unceasing flow of tears! (2) The entire body experiences "horrippilation", due to this "bliss" of our Lord.

Due to this, we should never ever have a "doubt", that those, who have attained Sri Vaikuntam, have some "blemish" in them!

In this way, after explaining, through 9 verses, the "blemish free" nature of Sri Vaikuntam, it is said, that it was very surprising, that the Sanakaadi brothers, committed an "offence" (blemish) in this "blemish free" Sri Vaikuntam — as per the following verses.

तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं-

दिव्यं विचित्रविबुधप्रयविमानशोचिः।

आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन-

मुनयस्तदथो विकुण्ठम्॥२६॥

VERSE 26 Meaning: "The Sanakaadi brothers (sages), once, through the strength of their "Yoga Maya" power, reached the supernatural and divine Sri Vaikuntam — which is under the rulership of our Lord Sri Hari, who is the GURU OF THE UNIVERSE (VISHWAGURU); which is worshipped and prostrated to by all other worlds; illuminated through the best of planes of the celestial deities These sages (the Sanakaadi brothers) became very happy, on coming to such a exalted divine abode of our Lord Sri Narayana!"

श्रीसुबोधिनी : तदिति। तद्वैकुण्ठं योगमायाबलेनाऽऽपुरिति संबन्धः। भक्तयैव गतं तत्स्थानं हितकरं भवति, न तु स्वयोगबलेन गतम्। तत्रापि सर्गकर्त्री या योगमाया, तया सृष्ट्यर्थं नीताः कथमनर्थं करिष्यन्तीति भावः। तत् भक्तयैव गन्तव्यमिति वक्तुं विशेषणमाह—विश्वगुर्वधिकृतमिति। विश्वगुरुणा वेदादिप्रवर्तकेन अधिकृतमधिष्ठितम्। गुरोः स्थाने धाष्ट्येन न गन्तव्यम्, नापि रिक्तहस्तादिना। किञ्च, तत्स्थानं **भुवनैकवन्द्यम्**, न तु पदा आक्रमणीयम्। तथा च सत्यनर्थो भवेदेव। किञ्च, **दिव्यं** तदलौकिकम्, लौकिकप्रकारेण न गन्तव्यम्। अत एव विरक्तानामपि लौकिकदृष्ट्या गमने दोषोत्पत्तिः। किञ्च, **विचित्रविबुधप्रयविमानशोचिः**। विचित्राणि यानि विबुधप्रयाणां विमानानि, तैः शोचिः कान्तिर्यस्य। ब्रह्मादयोऽपि तत् स्थानं पदा अस्पृष्ट्वा अलौकिकानि विमानान्यारुह्य अधस्तात् स्थितास्तस्योत्कर्षं संपादयन्ति। विमानानां विचित्रता छन्दोमयत्वादिना। न हि तादृशं यथाकथञ्चिद्वन्तव्यम्। एवं चतुर्विधोत्कर्षसहितम्, **वैकुण्ठं** कदापि भङ्गरहितम्, स्थानमुपेत्यमुदमापुः। तस्याऽलौकिको धर्मस्तैरपि प्रत्यक्षीकृत इत्यर्थः॥२६॥

सा हि योगमाया भगवता सृष्ट्यर्थमाज्ञप्ता स्वयं सृष्टिं विधाय तदर्शनार्थं भगवन्तमाकारयितुं भीता तद्द्वारपालकावुपायेन तत्र नेतुं मुनीनानीतवती बलात्। भगवता तयोर्द्वारपालकत्वं दत्तम्। तौ चेद्भूमिपालकौ भवतः, तदा भूमिद्वारं भवेत्, तदा भूमिमध्यात् द्वारत्वसिद्धर्थं भगवानाविर्भवेत्, तदा स्वकृत्यं पश्येत् इति गूढाभिप्रायः। तानानीय यत्कर्तव्यं तत्कृतवतीत्याह—

SRI SUBODHINI: The “Sanakaadi” sages had reached the holy abode of Sri Vaikuntam, through the strength of “Yogamaya” power. Usually, when this holy abode is reached, through pure “Bhakthi” to our Lord, then only, this attainment confers auspicious welfare. In other words, reaching this place, through one’s own “Yogic” power, does not lead to auspicious results. But “Yogamaya” herself, had brought these brothers, for her own purpose of “creation”. Hence, the purport of this reference is, that the Yogamaya power will not do anything “wrong or untoward”, through her actions!

That, Sri Vaikuntam can be (should be) attained only through "Bhakthi" to our Lord, is being reemphasized, through the words "our Lord Sri Narayana as "Vishwa Guru" – Guru of this Universe – that Lord Sri Narayana, who controls and organizes the Vedas, and it's actions has taken this Sri Vaikuntam, under His "rulership". Hence, this holy abode, is the holy place of the GURU OF THE UNIVERSE! No one, should go there, with "ego or pride". He should also not go there with empty hands! This Sri Vaikuntam is respected and prostrated to by the entire Universe. Hence, no one should, in a disrespectful way, walk, occupy or roam around, through one's "legs" in Sri Vaikuntam (i.e. not desecrate). If anyone does this, then wrong results and bad consequences will arise!

Other aspects of the glory of Sri Vaikuntam is being spoken. This is a supernatural and divine abode. This indicates, that no one should go there, through any "worldly" way or with such motives (Loukik). Even if devotees who are "detached" (Viraktha) go over there, in a "worldly" way, then, they will also get affected through "blemish" (!) leading to evil consequences!

In this holy abode, the celestials go around in beautiful planes. Lord Brahma and others, with a view to ensure, that their feet do not touch this holy abode of Sri Vaikuntam, stay put, in their respective supernatural planes and stand "outside" only, and render the "praise" of our Lord!

The supernatural nature of these planes is due to their nature of being the "Vedas" themselves! Thus, this Sri Vaikuntam, with the above 4 glorious virtues can never be destroyed. On reaching this exalted divine Sri Vaikuntam, the Sanakaadi brothers became very happy. The purport of all these references is, that

the Sanakaadi brothers experienced the supernatural virtues and qualities of Sri Vaikuntam, when they came here!

Our Lord had instructed His power of "Yogamaya" to originate "creation". Obeying our Lord's "orders", Yogamaya created this Universe. She, later got a desire, that our Lord should go down to mother earth and see her "creation". For this sake, she was afraid, to directly request the Lord to do so. Hence, she planned, in such a way, that she inspired the Sanakaadi brothers to come to Sri Vaikuntam, and make them curse the two gatekeepers, to come down to earth! "For their sake, our Lord will certainly come to earth and see "my creation"!" In this way, "Maya" had this "secret" desire and for fulfilling this desire, and she made the Sanakaadi brothers come to Sri Vaikuntam. She began to work out her "plan" now, and this is being described, below.

तस्मिन्नतीत्य मुनयः षडसज्जमानाः-

कक्षाः समानवयसावथ सप्तमायाम्।

देवावचक्षत गृहीतगदौ परार्ध्यकेयूर-

कुण्डलकिरीटविटङ्कवेषौ॥२७॥

VERSE 27 Meaning: "Being merged in the highest bliss, the Sanakaadi sages crossed 6 gates of Sri Vaikuntam, without any difficulty! When they reached the 7th gate, they saw there, two celestial persons of the same age, who were dressed with beautiful armlets, earrings, crowns and invaluable ornaments! They were standing at the door of this 7th gate, with a mace in their hands."

श्रीसुबोधिनी : तस्मिन्नतीत्येति। तस्मिन् वैकुण्ठे षट् कक्षा अतीत्य मुनयः सप्तमायां देवावचक्षतेति संबन्धः। मुदमपि प्राप्य, तन्माहात्म्यं स्पष्टमप्यनुभूय, मायामोहवशात् तौ क्रोधदृष्ट्या दृष्टाविति। कक्षा रक्षकसहितद्वाराणि। तत्र विरक्तत्वादैश्वर्यादिषड्गुणप्रतिपादिका वैराग्यान्ता अतीताः, भक्तिः सप्तमी। भक्ताश्चेत्तदप्यतिक्रम्य गच्छेयुः, तदभावान्न तत्र रक्षकौ दृष्टौ। असज्जमाना इति षट्कक्षातिक्रमे हेतुः। समानवयसाविति वृद्धिक्षयहेतुकालाभावयुक्तौ, वैकुण्ठे कालस्याऽनियामकत्वात्। कालस्य तुल्यत्वेन तत्प्रेर्यकर्मस्वभावयोरपि तुल्यता। अथेति भिन्नप्रक्रमे। तेषामप्यसज्जमानता गता, एतयोरपि पूर्ववदनिवारकत्वं गतम्। सप्तमायामिति। नेयं पूरणी कक्षेति ज्ञापनार्थं डीप्प्रत्ययाभावः। सप्तम्यप्येषा प्रथमा भवति। तत्राऽत्ययो नाऽस्तीति साधिकरणत्वेन निर्दिष्टा। देवाविति वस्तुत एतेषामप्युपास्यौ, एते मनुष्याः। तथापि मुनय इति तेषां तत्र गमनम्। किञ्च, एतौ गृहीतगदौ। आसन्न एतदधीनः, तेन दैत्यनिवारणसमर्थौ। ततस्तयोराज्ञाकरणे कृतार्था एव भवन्ति। किञ्च, भगवत्सारूप्यमपि प्राप्तौ। तावनुवर्णयति— परार्द्धेति। परार्थानि केयूरकुण्डलकिरीटानि हस्तकर्णशिरोभूषणानि। अनेन तयोः कर्माणि सिद्धानि, सांख्ययोगौ ज्ञानं च। आसन्नस्तु तदधीन एवेति मृत्युदैत्यजयः स्वतः सिद्धः। तैरपि विटङ्को वेषो ययोः। तैरलौकिकप्रकारेण भगवद्द्वारपालकयोग्यवेषौ। तयोः कर्मादिकमपि भक्त्युपयोगीत्यर्थः।

किञ्च—

SRI SUBODHINI: The Sanakaadi sages had crossed 6 gates of Sri Vaikuntam, and came upto the 7th gate. They saw two celestial persons (Deva) standing near the gate. The Sanakaadi brothers were very happy, and had now experienced the bliss of Sri Vaikuntam! As they were under the control of “infatuating” power of “Maya”, they began to see, both these doorkeepers, with “anger”. Though, there were gatekeepers at the 6 gates crossed by them, so far, there was no difficulty for them to cross these 6 gates peacefully! (i.e. without obstruction). This was due to the fact, that the

Sanakaadi brothers were fully “detached” (Viraktam) at that time! (i.e. the infatuating power of “Maya” had not yet “acted” upon them). The 6 gates symbolized the 6 virtues of opulence and others of our Lord. Hence, there was no necessity for any “obstruction” for them. This 7th door, symbolizes “Bhakthi”. If the Sanakaadi brothers were pure devotees, then, they would have easily crossed over this gate. But, due to the absence of “pure” Bhakthi in them, they saw two celestial gatekeepers there. These Sanakaadi brothers were indeed devotees of our Lord, with “detachment” in their mind. Hence, they were able to cross over the 6 gates, through the strength of their “detachment” (Vairaagyam).

In Sri Vaikuntam, the factor of “time” (Kaala) has no role to play. Hence, there is no “time” factor, for increasing in age or it’s decline! “Time” was same for everyone, and the nature and action, inspired by “time” also were same for all! Hence, these two celestial gatekeepers were of the same age!

The word “Atha” (now) indicates the beginning of a new subject (event). On reaching here, the “detachment” of these sages, got lost. Due to this, the gatekeepers, who were, previously, not obstructing anyone from crossing over this 7th gate, as they were all devotees of our Lord. (The gatekeepers did not regard the “Sanakaadi” brothers, as devotees, now!) now, “objected”!

Now, it is said, that this “gate”, instead of being the 7th and last one, became the “first” one. This gate became the one, which cannot be easily crossed over (the word “Saptanmaa” indicates this). These two gatekeepers were “best” of celestial persons. In fact, they

were also deserving to be respected, by the Sanakaadi brothers! — especially when the Sanakaadi brothers were “human”, and these two gatekeepers were “celestials”! But, though “human”, they were “sages”, and due to this, they could come to Sri Vaikuntam! The two “maces”, kept in the hands of these two gatekeepers seem to tell, that they had the strength of the important vital air (Praana) of “Asanya”! “In view of this, we have the strength to prevent non-devotees and demons from entering through this gate!” Hence, it would have been better, if the Sanakaadi brothers had gone back from there! — as per the “orders” of these two gatekeepers!

These two celestial persons had attained the liberation of “union” (Saayujyam) with our Lord. This “liberation” is being described now. They had ornaments worn on the arms, ears, and the head viz. the armbands, earrings and the crowns! In this way, they were equipped with the fruition of their actions viz. Saankhya Yoga and Jnana! The important “vital air of Asanya” was under their control, and in this way, they had conquered “death”! Due to this reason also, their “get-up and dressing” were supernatural i.e. they had supernatural type of dress and get up, for being “gatekeepers” of our Lord. All their “actions”, it seems, will be useful for the progress of “Bhakthi” to our Lord!

मत्तद्विरेफवनमालिकया निवीतौ

विन्यस्तयाऽसितचतुष्टयबाहुमध्ये।

वक्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां-

रक्तेक्षणेन च मनाग्रभसं दधानौ॥२८॥

VERSE 28 Meaning: “The gatekeepers had 4 “blue

hued" hands. In the middle of their hands, they were illuminated with the beautiful "Vanamaala", surrounded by intoxicated singing bees! In this way, they looked very brilliant! The shortened eyebrows, quivering nose openings, and reddish eyes showed, in their face, signs of their agitated mind."

श्रीसुबोधिनी : मत्तद्विरेफेति। मत्तद्विरेफवनमालिकया निवीतौ। तयोश्चतुर्विधान्यपि कर्माणि सिद्धानि, उत्पत्तिस्थितिप्रलया मोक्षश्चेति लौकिकानि, वैदिकानि दिव्यानि, भगवदीयानि च, तैः संबद्धा तयोः कीर्तिर्वनमाला। तामनुवर्णयति। मत्ता ये द्विरेफा भ्रमराः। द्विरेफशब्दो रूढः, सर्वेषां शीघ्रप्रतीतेः, अन्यथाप्रतीतौ बर्बरशब्दादिव्युदासोऽपि न प्रतीयेत्। मत्तद्विरेफसहिता वनमाला। रेफोऽत्राग्नितेजः, लौकिकवैदिकाग्नितेजोवद्वेदसहिता वनमाला। सापि प्रेमसंबन्धान्तभ्रमरैरिव संबद्धा। वनमालिकयेति ताभ्यां वनमालाशोभा। तया निवीतौ कण्ठलम्बितौ। सा कीर्तिस्तत्कर्मसहितेति वक्तुमसितचतुष्टयबाहुमध्ये विन्यस्तयेत्युक्तम्। अनेन तयोर्हृदये भगवान्, वनमाला, कमलम्, हस्तचतुष्टयम्, पत्राणीति निरूपितम्। एवंविधावपि, वक्रं कुटिलया भ्रुवा उपलक्षितम्, स्फुटनिर्गमाभ्यां श्वाससहिताभ्यां नासिकाभ्यां सहितम्, रक्तेक्षणेन च मनाग्रभसं क्रोधसहितं दधानौ। एतावद्रूपं भगवत्सारूप्यातिरिक्तं मायया कृतम्। वक्रं दधानाविति भक्तिमार्गनिष्ठौ तत्र दोषत्रयं कामादिरूपम्। कुटिला भ्रूः क्रोधस्य सूचिका। नासिकाद्वयवायुरेते न प्रवेशनीया इत्यन्तःस्थितभगवद्दर्शनलक्षणमहाधनलोभेन चिन्तया श्रान्तयोः स्फुटं निर्गतो लोभस्य सूचकः। स्वस्याऽधिकारं मत्वा, स्वयं पूर्णकामां भूत्वा, कामितः स पदार्थ एतेषां मा भवत्विति काममूलकक्रोध-सूचकोऽक्ष्णोरारक्तिमा। त्रिभिर्दोषैः कृत्वा मनाग्रभसमुत्तरलं मुखम्। अत एतयोर्भक्तावन्तरायभूतं दोषत्रयं जन्मत्रयं संपादयिष्यति। मनाक् च संरम्भस्तदवहेलया॥१८॥

एवं तयोर्गुणदोषौ निरूप्य मुनीनां गुणदोषान् निरूपयति—

SRI SUBODHINI: The "Vanamaala" garland was surrounded by intoxicated bees, and they had already

achieved the four kinds of 'goals' viz. (1) origination, (2) existence, (3) dissolution and (4) liberation! They had got related to all types of persons also viz. worldly, Vedic, celestial and those, who belong to our Lord! Their "fame" consisted of the "Vanamaala" garland, which is being described in detail. Intoxicated bees with two wings were seen singing around this garland. The "sound" of the bees, indicate the brilliance of fire! The purport of this reference is, that like the brilliance of the two types of fire, viz. the 'worldly' and the 'Vedic', this "Vanamaala" garland shone, along with the Vedas! Moreover, it is related, through love, to the intoxicated "bees"! This "Vanamaala" was being worn on the neck (as their "fame") in the middle of their 4 "blue" arms! This also indicates, that in the hearts of these two, our Lord's presence is always there, with His "Vanamaala", 4 arms, lotus flower and Tulasi leaves!

Even, with all the above, they had bent eyebrows, quivering nose openings and reddish eyes! They had slight "anger" (agitation) in their faces! They did not have, their usual "form", of having attained the "oneness" with our Lord! This "form", however, was made by the power of Maya, for the fulfillment of her "plan of action"! (With the resultant quality and attitude). Though they were fully and totally established in the path of Bhakthi, they had three "blemishes" in them, now, due to "Maya" power. Viz. (1) bent eyebrows usually express "anger". They got the thought, that our Lord's "holy form", should be seen by them only, and they decided, that the Sanakaadi brothers, should not be allowed to go in, and see our Lord! They got "inordinate" attachment to the "wealth" of our Lord's presence, and this "desire for wealth" (Lobha) made them "anxious", and through their quivering

nostrils, came out as “air” in quick succession, indicating “desire for wealth” (Lobha).

These two gatekeepers further, thought, that the authority and deserving nature to attain the bliss of our Lord, is for them only, (i.e. their own exclusive privilege) and these “sages” should not get the bliss of the “Darsan” of our Lord at all! Such a “wrong” desire, had come into their mind, and this got reflected, in their “reddish” eyes! Due to these three “blemish”, their face was looking, as though it was shivering! As these “blemish”, cause “obstruction” in the path of Bhakthi, these two gatekeepers will be made to take three “births”! Due to their haughty “ignoring” of these great sages, the latter had got anger, and this is a separate event, which will be described soon!

In this way, after explaining the blemish and qualities of these two celestial gatekeepers, through the following verse, the blemish and virtues of the sages are being explained.

द्वार्येतयोर्निविविशुर्भिषतोरपृष्ठा पूर्वा-

यथा पुरटवज्रकपाटिकायाः।

सर्वत्र तेऽविषमया मुनयः स्वदृष्ट्या-

ये संचरन्त्यविहता विगताभिशङ्काः॥२९॥

VERSE 29 Meaning: “Though, these two gatekeepers were seeing them in this way, the Sanakaadi sages, without asking for permission, like they had easily crossed the previous 6 gates, now, entered the doorway, without any “doubt” in their mind! This doorway was made of gold, studded with diamonds. They made this “entry”, as they had “equal vision”, on everyone and everything, and were used to go and come, everywhere, without any obstructions!”

श्रीसुबोधिनी : द्वार्येतयोरिति। ज्ञानमार्गे अविषमदृष्टिः, शङ्काभावः, मननम्, आत्मज्ञानं चेति चत्वारो गुणाः। ते यदि भगवन्माहात्म्यज्ञानपूर्वकास्तद्धर्मेष्वादरयुक्ताः, तदा भक्तिमार्गेऽपि गुणा भवन्ति। लौकिकदोषनिवृत्त्यर्थमेव ते ज्ञानमार्गे गुणत्वेनोक्ताः। अधिकृतयोरुल्लङ्घनम्, भगवत्स्थानस्य सामान्यदर्शनम्, अन्तरङ्गबहिरङ्गयोस्तुल्यतया ज्ञानम्, तद्गतासाधारणगुणागणनं च चत्वारो दोषाः। तेन दैत्ययोनिः, स्वरूपज्ञानाभावः, बहुकालं गर्भवासक्लेशः, यातना चेत्यनिष्टचतुष्टयं फलितम्। दोषाणां प्राबल्यान्मार्गान्तरगुणा अप्यत्र निवृत्ताः, तेन क्लेशो न दोषाय। एतयोर्मिषतोरेव सतोस्तावविगणय्य। द्वारि अन्तरङ्गभूतायां निविविशुः। अपृष्टेति। किं भगवान् करोति, अवसरोऽनवसरो वेति प्रष्टव्यम्, तदपृष्टा प्रविष्टा इत्यर्थः। पूर्वद्वारो यथा प्रविष्टाः, तथेयमपि द्वाः। पुरटवज्रकपाटिकाया इति द्वारमाहात्म्यम्। पुरटं सुवर्णम्, तत्सहिता ये वज्रा हरिकाणि, तैरेव निर्मितौ कपाटौ यस्याः, कपाटिके वा। एवं पूर्वाद्धे दोषा निरूपिताः। मार्गान्तरस्थान् गुणानाह—सर्वत्रेति। ते अविषमया दृष्ट्या चरन्ति, अत एव केनाप्यविहता इति, स्वस्मिन् विद्यमानमपि ज्ञानं परस्मिन् कार्यसंपादकमिति, सानुभावं निरूपितम्। अत एव विगताभिः शङ्काः। विगता अभितः शङ्का येषाम्। ब्रह्मविदश्चेत् तदा दोषो न भवेत्। तत्रैवेते गुणत्वेनोक्ताः। एते त्वात्मविदः। स हि चिद्रूपं ब्रह्म। तत्रापि मननपर्यन्तं व्यापृताः। तदप्यात्मरूपं न सर्वदा तेषामनुभवविषयः। तत्र स्वरूपधर्मयोर्मध्ये परिच्छेदधर्मस्य परिच्छेदधर्मस्य बलिष्ठत्वात् परिच्छेदाहङ्काररहितमेवाऽऽत्मज्ञानं गुणरूपम्, अन्यथा संसारिणामपि तत्सम्भवान्मोक्षः स्यात्। आत्मा हि भगवद्विभूरिति विभूतिमत्समीपे परधर्मास्त्यजतीति न तेषामन्यत्र प्रच्युतिः॥२९॥

एवमेतेषां गुणदोषान्निरूप्य यथाक्रममतिक्रममाह—

SRI SUBODHINI: “In the path of “Jnana” (knowledge), there are 4 qualities. (1) Equal vision, (2) absence of doubt and fear, (3) contemplation and meditation and (4) the knowledge and realization of our own real self viz. the “Aatma”! If these “qualities” are present, along with the knowledge and realization of the glory of

our Lord, and there is respect for the virtues of our Lord, then, even in the path of Bhakthi, these qualities become “complementary” i.e. assume the form of becoming the qualities conducive to this path of devotion! But, if the knowledge about our Lord’s glory is absent, or His “qualities” are not respected, then the above 4 qualities of the path of Jnana are there, merely, to ward off “worldly” blemish only.

In the present context, 4 types of “blemish” are seen here viz. (1) The disobedience to the “orders” of duly constituted authority (the gatekeepers), (2) treating and understanding our Lord’s holy abode, as an “ordinary” place, (3) understanding both the “inner and the outer” persons/factors as being “same”! and (4) the suffering of pain and unhappiness (being separated from our Lord). These sages also felt very unhappy, on giving this “curse”. But, they did not feel unhappy, due to the presence of the 4 types of “blemish” in them (i.e. they did not realize their own ‘blemish’).

Due to the presence of the above 4 types of “blemish”, the Sanakaadi sages, ignoring the gatekeepers and without asking them, on their own, entered through the 7th gate of Sri Vaikuntam! It was necessary to have asked for permission to enter! — as to whether, they can get “Darsan” of our Lord, at that particular time!? Through “ego”, when they come in forcibly (i.e. without asking about the convenience of our Lord), what will our Lord also do? They thought, within themselves, “we are sages with Jnana and detachment. Our Lord will certainly give us His “Darsan”. In this way, they entered through this 7th gate, treating this gate, as same and equal to the other 6 gates! These doors were made of gold,

studded with diamonds! In this way, through the first part of this verse, the “blemish” of the Sanakaadi sages, has been described.

Now, in the latter part of this verse, the other qualities of these sages are described viz. (1) These sages used to go to all places, with “equal vision”. Due to this reason only, no one ever “stopped” them, from visiting any place. (2) These sages had great nobility, due to their “Jnana”, which made them always “courageous and fearless”! (Vigata). The knowers of Brahman only have no “blemish” in them as, only in the knowledge of Brahman, the above qualities and virtues are said to exist! These sages had in them, the attainment of deep contemplation on Brahman (Manan). But this “contemplation” was not always present, due to which, the factor of “ego”, which is the quality present in between the form of consciousness, and it’s outward “qualities”, was present, in them. **THE KNOWLEDGE OF “AATMA” (CHID) SHOULD BE WITHOUT “EGO”!** If this is not there, then, even the “worldly” persons can get this knowledge of their “Aatma” and they should also attain the benefit of “liberation”! But this is not the case!

The “Aatma” is the manifestation of the glory of our Lord. It is necessary to give up every other type of quality, in the presence of our Lord, (or Brahman) due to which only, they attain our Lord totally — and not take births and deaths again (the endless “cycle” of births and deaths of this “Samsaara”).

In this way, after describing the “virtues and blemishes” of both, now, through the following verse, the “wrong action”, done by the gatekeepers, is being told.

तान्वीक्ष्य वातरशनांश्चतुरः कुमारान्-

वृद्धान् दशार्धवयसो विदितात्मतत्त्वान्।

वेत्रेण चाऽस्खलयतामतदर्हणांस्तौ-

तेजो विहस्य भगवत्प्रतिकूलशीलौ॥३०॥

VERSE 30 Meaning: "The Sanakaadi brothers had the knowledge of the divine nature of "Aatma"! They looked always "youthful" i.e. like boys of only 5 years, although they were very old by their age! They were not wearing any cloth to cover their body! These two gatekeepers saw these sage-boys, entering into the inner last gate, without their permission! At this time, these 2 gatekeepers had lost their divine nature and attitude, as belonging to our Lord (i.e. as of our Lord). They, ignoring the brilliance of these sages, prevented them from going inside (through their mace), though they did not deserve to be stopped, in this way! It was not appropriate for these 2 gatekeepers to behave like this!"

श्रीसुबोधिनी : तान्वीक्ष्येति। तत्र प्रथमं द्वारपालकृतातिक्रमो निरूप्यते। तत्र तयोः सहजत्वात् तेषां निवारणे हेतुः—वातरशनानिति। ते हि दिगम्बराः, बालका अपि कटिसूत्रवन्तो भवन्ति। अत एवैषां रशनानिषेधः। भ्रान्ता इव तद्दृष्ट्या प्रतीताः। चत्वारोऽप्येकविधा इत्याश्चर्यमपि। **कुमाराः** पञ्चवार्षिकाः, कालेन तेषां शरीरस्य कोशमारपर्यन्तमेव भोगः कृत इति। उत्पत्तिकालविचारे तु ते वृद्धाः, परार्द्धमितायुषो ब्रह्मकल्प एवोत्पन्नाः। अत एव दशार्द्धवयसः। पञ्चवार्षिका इति केचित्। तेषां या मानुषदशा परार्द्धद्वयपरिच्छिन्ना तत्रार्द्धवयसः, एकस्य परार्द्धस्याऽतिक्रान्तत्वात्। तेषां ज्ञानवृद्धत्वमप्याह—**विदितात्मतत्त्वानिति।** विदितमात्मतत्त्वं यैरिति। वेत्रं लकुटविशेषः, चकारान्मुखेन च। **अस्खलयतामिति** यथा ते स्खलिता भवन्ति, यथा दण्डः प्रसारित इत्यर्थः। एवं कर्तुमनुचितास्त इत्याह—**अतदर्हणानिति।** तत् स्खलनं नाऽर्हन्तीति। ते हि स्थिरीकृत्य वा प्रष्टव्याः, विज्ञापनेन वा

अनवसरो ज्ञापनीयः। तदुभयमकृत्वा स्खलनमेव कारितवन्तौ। ताविति पूर्वोक्तौ दोषसहितौ निरूपितौ। तेजो विहस्येति। सर्वथा नाऽज्ञानात्तथा करणम्, किन्तु ज्ञातृत्वेन। यत्तेषां ज्ञानम्, सर्वपरित्यागलक्षणः स्वधर्मः, देहाद्यभिमानाभावश्च; स तेजः। तद्विहस्य। दोषत्वेन पाषण्डित्वेन वा तदङ्गणं विहसनम्। तद्विगणय्य। तेजःकृतं धार्ष्ण्यं दोषं मत्वा। तत्र दण्डचिकीर्षा हास्ये हेतुः, न तु कोतुकमात्रम्। अत एव भगवतः प्रतिकूलं शीलं ययोः। अनेन स्वामिसेवकधर्मोऽपि तयोर्न सिद्ध इत्युक्तम्। गर्वस्तु भगवत्प्रतिकूलो धर्मः, दैत्यधर्मत्वात्, अत एव प्रतिकूलपदम्। शीलमिति तद्धर्मस्य दुर्लङ्घ्यता सूचिता॥३०॥

एवं तयोरतिक्रममुक्त्वा मुनिकृतातिक्रममाह—

SRI SUBODHINI: In the first instance, the inappropriate behavior of the two gatekeepers is being described. The reason for stopping the sages, from entering through the gate, was, that the sages were “naked”! They did not wear even a loin cloth! The two celestial gatekeepers thought, that these sages were “mad”, and not “Jnanis”! They also got surprised, that all the four brothers were looking “same and equal — like one another”! The sages looked, as though, they were only of 5 years of age i.e. boys! The reason was, that the factor of “time” (Kaala) could “eat and enjoy” them, only for 5 years! By age, they were very old, as they were born, during the aeon of Brahma (1st creation). They had crossed only $\frac{3}{4}$ of their age, although they looked, as though, they were of 5 years only! Their “longevity” is for 2 “Paraardhaas” (Lord Brahma’s age) and only half of their age has been exhausted. They were old, through their “Jnana” also, — as they had realized, that they were really the forms of the “Aatma”, which is of the nature of consciousness (Chidroopam). Due to this, they were knowers of their “Aatma” (Aatmavid).

These two gatekeepers did not regard, as important this factor, of respect and regards to be given, to such great Mahaatmas, and instead, they stopped them, from going inside, to get "Darsan" of our Lord, by showing their "mace"! In fact, this "action" could have also led to their falling down! The syllable "Cha" (and) used here denotes, that they prevented their entry, through "words" also! They did not have the authority to take this sort of action! — especially, when the sages were knowers of their "Aatma", and old through, "Jnana"! They should have made them wait, and should have, at least, asked them, as to why, they were entering inside, so fast? They could have told them, that at present, the Lord is resting, and will not give "Darsan". Without doing these two "duties", which are expected of them, they tried to stop them, in such a way, that the sages could have slipped and fallen down! All this was grossly inappropriate, and full of blemish!

These two gatekeepers had stopped the sages from entering due to their ignorance! But they did this inappropriate "act", by making "fun" of the "brilliance" of the sages! In reality, the sages had gone inside only, through their own "brilliance" (Tejas), without asking anyone! Their "brilliance" was due to the 4 virtues in them viz. (1) Jnana, (2) renunciation, (3) their own other virtues and (4) absence of "ego". These two gatekeepers could not appreciate this factor, and instead, due to their desire to punish the sages, they made fun of their brilliance! — as an "amusement"! Why did they do such an inappropriate action? Answering this, it is said, that the power of Maya had made their character and conduct, which always were centered and based on the Lord's own attitude, into it's "opposite" nature! Due to this, at this

time, they forgot even the elementary behavior of being the servants of their master (Swami) viz. our Lord! They had, in them, the pride and ego of being the gatekeepers only. This "pride" was a demoniac quality, through which they will attain the "opposite" status! The word "conduct" (Sheela) used here indicates, that usually good character and conduct change only with great difficulty!

In this way, after describing their "wrong action", now, through the next verse, the "wrong action" of the sages, is being told.

ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः-

स्वहृत्तमा ह्यपि हरेः प्रतिहारपाभ्याम्।

ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईषत्कामानुजेन-

सहसा त उपप्लुताक्षाः॥३१॥

VERSE 31 Meaning: "These worship-worthy sages, who were the best of all sages, were stopped, in this way, by these celestial gatekeepers, from getting the "Darsan" of their beloved Lord! As their desire did not get fulfilled, their eyes were possessed by anger (i.e. by the younger brother of "desire" (Kaama) viz. anger (Krodha)). Due to this rise of intense anger, whatever the sages did is explained in the 32nd verse."

श्रीसुबोधिनी : ताभ्यामिति। ताभ्यामिति चतुर्थी। तयोरर्थे शापमूचुरित्यर्थः। शापमिति नोक्तम्, विचारपूर्वकमग्रे वक्ष्यमाणत्वात्, इदानीमविचारितत्वात्। क्रोधेन वचनमर्थाच्छापरूपं भवतीति ज्ञातव्यम्। अत एव निषिध्यमानाः, मैवं शापो देय इति। गमननिषेधस्तु कृत एवेति वर्तमानप्रयोगो नोपपद्येत। अनिमिषेषु मिषत्स्विति देवानामुभयत्र साक्षित्वं निरूपितम्। ते ह्यनिमिषाः सर्वसाक्षिणः। तैरेव निषिध्यमाना इति नैकट्यादवसीयते। तत्रत्यैः सर्वैरेव वा। ताभ्यामेव निषिध्यमाना इति ताभ्यामिति तृतीया वा। वस्तुतस्तु प्रवेशनिषेध एव ताभ्यां क्रियते, वर्तमानसामीप्ये

वर्तमानप्रयोगः उपपन्नः। सुष्ठु अर्हत्तमा इति निषेधानौचित्ये हेतुः। अर्हाः सदाचाराः, तथापि यथाशास्त्रं अर्हत्तमाः, तत्रापि ज्ञानिनः स्वहर्त्तमा इति। तर्हि निषेधः कथं कृत इत्याशङ्क्याऽऽह—हरेः प्रतिहारपाभ्यामिति। स हि सर्वदुःखहर्ता। अन्तःप्रवेशे भगवदतिक्रमे महान् दोषो भविष्यतीति तेनैव भगवता प्रतीहारा द्वारपालका रक्षिताः सर्वत्र बहवः, तेषामेतावधिपति। अतो द्वारपालकानां रक्षार्थम्, तयोरपि रक्षार्थम्, निषिद्धा इत्यर्थः। तर्ह्येतेषां क्रोधे को हेतुः? तत्राऽऽह—सुहृत्तमदिदृक्षितभङ्गे सति ईषत् कामानुजेन क्रोधेन त उपप्लुताक्षाः। तेषामात्मविदां सर्वत्राऽऽत्मबुद्धिरेव, भगवत्प्यात्मबुद्धिः। भगवानप्यात्मविदिति सुहृन्मित्रम्, तत्रापि तदुणैरन्तःकरणरनैर्मल्यं भवतीति सुहृत्तमः, स्वस्याऽभीप्सितज्ञानसाधकत्वात्। तस्य दिदृक्षितं दिदृक्षा दर्शनेच्छा। यस्त्वस्मभ्यमेतावदुपकारं कृतवान् स द्रष्टव्य इति, फलस्य जातत्वात् साधने स्वल्पः कामः। दिदृक्षितस्य भङ्गे सत्यल्पत्वात् प्रतिबन्धे भङ्ग एव जातः, न त्वेतत्समाधानं कृत्वा पुनर्द्रष्टव्य इतीच्छा तेषु स्थिता। अत एव जः। ईषत्कामस्याऽनुजः। महति कामे प्रतिरुद्धेऽपि क्रोधो न भवति यथेश्वरवाक्ये, अर्थार्थिनो वा। तेषामपि विचारो नोत्पन्न इत्याह—सहसेति। उपप्लुतान्यक्षीणि येषाम्। अनेन तयोर्गुणा अपि तेषां न प्रत्यक्षा जाता इत्युक्तम्। उपप्लवः प्रलयः सर्वनाशरूपः, स तेषां जात इति तथोक्तम्॥३१॥

तेषां वचनमाह—को वामिहेत्यादित्रिभिः—

SRI SUBODHINI: The sages began to “curse” them! Before the actual delivery of the “curse”, they uttered words of intense anger (i.e. as good as ‘cursing’). There were other celestial deities, who were watching all these happenings! They intervened and told the sages, to desist from giving the “curse”, so quickly!

The gatekeepers had prevented the sages from entering inside. The celestial deities were standing on both the sides, as “witnesses” (as the reference here is that, they did not open or close their eyelids!). Through this “habit”, the celestials see everyone, all the time, at all places! In this way, they are also the “witness” of everyone!

They also stopped the sages from giving the curse! At any rate, the sages were stopped, from going inside, by these two gatekeepers. As these sages were very exalted and deserving, they were not treated properly! Even, men of good conduct and character should not be stopped, in this way. These sages, were indeed 'Paramahansa Saadhus', as per the holy scriptures, through which, they deserved to be specially worshipped! They were also "Jnanis". In this way, they deserved to be respected and worshipped, in every way!

Why did these gatekeepers prevent the sages from entering? On this, it is said, that they were the gatekeepers of our Lord Sri Hari, and protectors of our Lord, from anyone coming to hurt Him! Our Lord Sri Hari is the destroyer of the sorrow of everyone. Perhaps, they thought, that if these sages go inside, then, the Lord's "orders" may get violated, leading to a greater "blemish"! In view of this, our Lord had appointed many gatekeepers, at all places, and these two celestials were the "leaders" of all the other gatekeepers. Hence, with a view to protect themselves (from the anger of our Lord) and to protect all the other gatekeepers also, they stopped the sages from entering inside!

When this is so, why did the sages get "anger", instead of appreciating the predicament of the gatekeepers? On this, it is said, that these sages were the knowers of their "Aatma". Due to this, their intellect regarded everyone with the same attitude of being "Aatma". In our Lord also, they saw the same "Aatma". Our Lord also is the knower of the "Aatma". Due to this, our Lord is their "best friend" (SUHRUTHAMAHA). They were eager to get His "Darsan", as they remembered, about the various benefits and blessings, which the Lord had

conferred on them. They thought, that they will attain the highest benefit (result), now, by getting the “Darsan” of our Lord. How can anyone give up such an opportunity? Through their spiritual efforts, they had nurtured this desire!

This desire for Darsan got “shattered”, through the “stopping” (which was “petty”). The sages also did not get the idea, that they should talk one again to the gatekeepers, and make peace with them, so that they can attain their goal of our Lord’s “Darsan”! Due to this, the birth of the younger brother of desire viz. ‘anger’, took place. Previously, even if a great desire was stopped from fulfillment, these sages did not get anger. But without thinking about these gatekeepers (i.e. as to whom, they were getting upset), the sages were caught up by anger. Their eyes became “red”. Due to this, they could not see, even the good qualities of these two gatekeepers (as to why, they could have stopped them, from going inside). They got so much anger, that everyone thought that, the great dissolution was about to happen! The sages began to speak.

Through the three verses, the “words” of the sages are being spoken.

मुनय ऊचुः।

को वामिहेत्य भगवत्परिचर्ययोच्चै-

स्तद्धर्मिणां निवसतां विषमः स्वभावः।

तस्मिन्प्रशान्तपुरुषे गतिविग्रहे वां को-

वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः॥३२॥

VERSE 32 Meaning: “ The sages said, “Oh, gatekeepers! You both have come here, through glorious service and worship of our Lord! You are living here,

among the devotees of our Lord, due to the grace of our Lord! Even then, how did you get this conflicting objectionable nature? Your behavior and attitude should be like our Lord's only — equal and same vision on everyone! (Samadarsi). All the devotees, who reside in Sri Vaikuntam, are of equal vision! This is a blessing from our Lord, who is always peaceful and of equal vision! Here, there is no one, on whom, we can ever get a "doubt" to the contrary!? Hence, we feel, that both of you, by nature, are having a deceptive attitude and vision, due to which, you also see, all others, in this way! This is not correct or appropriate!"

तयोः स्वाभाविको दोषः स्वामिद्रोहस्तथाऽपरः।

स्वस्याऽन्तरङ्गमित्रत्वात्तदुल्लङ्घनमेव च ॥१॥

KAARIKA 1 Meaning: "We were going inside the gate, without asking the gatekeepers, due to the natural blemish of these two gatekeepers, and their ingratitude to their Lord and master (our Lord). Moreover, we, the sages, are also intimate friends of our Lord."

दोषस्तृतीयो नाऽत्रोक्तो मित्रकार्यं परं कृतम्।

तथावचनसंदर्भात्सोच्यते जन्मसंख्यया ॥२॥

KAARIKA 2 Meaning: "The third blemish is not told here. All the "things" have been done by the "friend" (our Lord is the "author" of everything). Through the context of these words, the number of "births" caused by their "friend" is three!" (i.e. our Lord took various incarnations (4) for having given 3 "births" to these gatekeepers).

श्रीसुबोधिनी : तत्र प्रथमं तयोः स्वाभाविकं दोषमाहुः—इह वैकुण्ठे, उच्चैर्भगवत्परिचर्यया पूर्वजन्मनि कृतया, भूमेः सकाशादिहागत्य निवसतां भगवत्सेवकानां मध्ये को वां युवयोरेष विषमः स्वभावः?

अस्मासु दोषबुद्धिः, 'नाऽर्थदा पुरुषद्विषाम्' इति पुरुषे द्वेशस्य निन्दितत्वात्। कैश्चित् प्रवेष्टव्यं कैश्चित्नेति केचिदाहुः, तदा द्वारपालकाधिकारदानं भगवतो विरुध्येत। आत्मीयानामपि मातापित्रोरप्यनवसरे गमनमुचितं न भवतीति लौकिकार्थं तथाकरणं द्वारपालयोरुचितमेव। तथा नूतनानां महतामुपहासः क्रोधदर्शनं वैकुण्ठवासिनामुचितम्, सामान्यधर्मानुरोधेनैव विशेषधर्माणां कर्तव्यताया उचितत्वात्। तेषां मते सर्वं कर्मजन्यमेव, तत्रापि भोगरूपम्, भक्तिमार्गस्याज्ञातत्वात्। अतो निरन्तरभगवत्सेवयाऽत्राऽऽगत्य स्थितिर्भवतीति मन्यन्ते। तत्रापि वैकुण्ठे ये भगवत्समानधर्मा ब्रह्मण्या धर्मनिष्ठप्रीतियुक्तास्तेषां मध्य इति। तेनैतयोः सहजवैकुण्ठादागमनं निवारितम्। स्वस्य मुखाद्वचनं निःसरतीति। को वेत्यधिक्षेपे। क इत्यधिक्षेपे, वेत्यनादरे वा। ननु त्रैविध्यात् केचन विषमस्वभावा अपि भवन्तीति चेत्तत्राऽऽह—तस्मिन् प्रशान्तपुरुषे गतविग्रह इति। अयं विषमस्वभावः स्वार्थम्, भगवदर्थं वा? स्वार्थं चेत्, न युवां भगवदीयौ। तत्र हेतुमाह—प्रशान्तपुरुष इति। प्रकर्षेण शान्ताः पुरुषा यस्य। तस्य हि सर्वे पुरुषाः शान्ता एव। शान्तिस्तु ज्ञान एव, अतो वैषम्यं भगवदीयत्वाभीप्सोर्नोचितम्। भगवदर्थं च नाऽपेक्ष्यत इत्याह—गतविग्रह इति। गतो विग्रहः कलहो यस्य। विशेषेण ग्रह आग्रहो वा। विग्रहो देहो वा। देहाभावान्न केनाऽप्यनिष्टं कर्तुं शक्यम्, कलहाभावात् न कश्चित् द्विष्टः, आग्रहाभावात् नाऽनौचित्यं भगवान् मन्यते। अतो विषमस्वभाव उत्पत्त्या चोपपत्त्या चाऽत्र बाधितः। वां युवयोः। एवं तयोर्विषमस्वभावं निन्दित्वा स्वातिक्रमदोषं तयोरुपपादयन्ति—को वाऽऽत्मवदिति। कुहकयोर्वञ्चकयोः को वा आत्मवत्परिशङ्कनीय इति। दुष्ट एव हि अन्यत्र दोषं मन्यते, अतो युवयोर्दोषोऽस्तीत्यवसीयते परिचर्याया एव वैकुण्ठागमनहेतुत्वं मन्यन्ते, न तु निष्कपटपरिचर्यायाः। अतः कपटेन परिचर्यां कृत्वा वैकुण्ठे समागत्याऽधिकारं प्राप्य, स्वभावादधिकाराच्च, यथा वयं तथाऽन्योऽप्यत्रा गमिष्यतीति यत्रैव स्वस्याऽस्वारस्यं तत्रैव विषमदृष्टिः, न तु विषयपरिज्ञानादिति तस्य पक्षस्याऽऽक्षेपः। वयं तु न परिशङ्कनीया इति भावः। निषेधस्तु परिशङ्काङ्गीकारे स्वस्याऽपि कुहकत्वं सेत्स्यतीति।

तस्माद्वयं निर्दुष्टाः, युवामेव सदुष्टौ, निर्दुष्टे दोषोरोपात्।
 आग्रहाविष्टबुद्धिर्नात्यन्तं युक्तिमपेक्षते, अतोऽस्मिन्यक्षे न समर्थोपपत्तिः।
 तथाऽग्रिमपक्षेऽप्यवगन्तव्यम्॥३२॥

स्वामिद्रोहमाह—

SRI SUBODHINI: In the first instance, the natural “blemish” of the two gatekeepers are explained. Through the special service and worship of our Lord, done by them, in their previous lives, they have attained the holy abode of our Lord. “Even then, how come, you both have this contradictory nature? Through this, you have shown a blemishful intellect towards us! Moreover, the “intellect” which hates our Lord, can never lead to any everlasting benefit! In fact, the scriptures have uniformly condemned this hatred to our Lord!” These two gatekeepers’ conflicting intellect, has made them permit few persons to enter into our Lord’s private chambers and restrict the entry of some others! This action is condemnatory! In fact, this action cuts at the very root of their authority, to look after and guard the gates!

Especially now, these sages were great Mahaatmas, and the gatekeepers had not only made fun of them, but also got angry with them! This is an inappropriate action of those, who reside in Sri Vaikuntam. These gatekeepers have attained the residence in Sri Vaikuntam, only through continuous service and worship of our Lord. Here, all the residents, have the same qualities as our Lord has! They are all benefactors of holy Brahmins, interested in the practice of Dharma and full of love for everyone! Even, after living with them, how did these two gatekeepers get this sort of character and behavior?

The sages had got “insulted” (KO VAA). The syllable “KAHA” (who?) denotes “disrespect”. Usually, it is

said, the humans have 3 types of qualities. Some persons have a contradictory nature in them! (i.e. "think" of one, "speak" another and finally "do" something very different). The sages had thought, that these two gatekeepers were peaceful persons, and had no animosity in them. Yet, why did they behave like this? Did they show this "conflicting nature", for themselves only, or for the sake of our Lord? "If this wrong behavior is manifested for your sake only, then both of you, really do not belong to our Lord! — as, our Lord's devotees are always peaceful. If you have manifested this sort of conduct, for the sake of our Lord, then in our Lord, there is no "conflict" at all, of any kind! — and your behavior is wrong, for this reason also! OUR LORD HAS NO DESIRE AT ALL! THERE IS NO "BODY" AT ALL FOR HIM! BECAUSE, HE HAS NO "BODY", HE CANNOT HURT ANYONE EITHER! AS, HE HAS NO CONFLICT IN HIM, HE HAS NO ENEMY ALSO! NO ONE CAN HURT HIM EITHER!" But, you both have, the conflicting views and conduct!" (and not our Lord!)

In this way, after deprecating their "conflicting nature", their wrong conduct is being told. Who will ever think of seeing "blemish" in great Mahaatmas, except deceptive and corrupt persons? ONLY WICKED AND BAD PERSONS SEE "BLEMISH AND DEFECTS" IN OTHERS! — AS THEY THEMSELVES HAVE MANY "DEFECTS"! Hence, we are able to realize, the sages say, that both of you, have several defects and due to this, you also see all others, like yourselves! You both think, that through your service and worship of our Lord only, you have come to Sri Vaikuntam! A DEVOTEE IS EXPECTED TO DO SERVICE AND WORSHIP OF

OUR LORD, WITHOUT DECEPTION, AND WITH PURITY, IN THINKING OUR LORD, AS THE "AATMA" OF EVERYONE! Perhaps, you both have, through deceptive service and worship of our Lord, attained this Sri Vaikuntam, and through the egoistic attitude of having attained "authority", you both have developed this "conflicting" nature. Through this deceptive attitude, you might have also concluded that, we have also come to Sri Vaikuntam, in the same deceptive way, as you have come?! You have also concluded, it appears, that everyone's attitude and nature is also like the "conflicting" nature of you both! But, your nature has become like this, only because, you do not have "Jnana", about all objects, due to which, you have wrong and conflicting vision!" In this way, the sages expressed their "doubts".

The sages say that, "please do not have any doubt about us. If you think, that we too have your attitude of "conflict and contradiction", and that we do not have the realization of the "Aatma" in us, then, you can stop us, from going and having the "Darsan" of our Lord. But, not otherwise! If you doubt us, in this way, wrongly, then you will be wicked and bad. We are without any blemish, but you both are full of defects! — especially when, you have imputed blemish on us, who are without any blemish!

Our Sri Mahaprabhuji says here, that an intellect, full of "desires" does not seek the aid of logical thinking (i.e. it is emotional). Hence, good logic, is missing here as also in the coming analysis too — as the sages got very hurt, being stopped from getting the "Darsan" of our Lord!

Through the following verse, the "offence of ingrati-

tude” (Droham) shown by the two gatekeepers is being described.

न ह्यन्तरं भगवतीह समस्तकुक्षा-

वात्मानमात्मनि नभो नभसीव धीराः।

पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं-

व्युत्पादितं ह्युदरभेदिभयं यतोऽस्य॥३३॥

VERSE 33 Meaning: “This entire Universe is in the stomach of our Lord! The devotees, who are endowed with “Jnana”, in Sri Vaikuntam, do not see any difference between themselves and our Lord Sri Hari! But, like there is the difference, between the reflection of sky in the water of a small pot and the vast unending “sky” itself, in the same way, everyone sees the difference, between themselves and the Lord! When this is the truth and vision of everyone, who reside here, how did you both, get this sort of “contradictory” nature? From where? Moreover, through this “divided outlook”, why are you afraid and anxious?

श्रीसुबोधिनी : न ह्यन्तरमिति। इह वैकुण्ठे शुद्धसत्त्वात्मके रजस्तमसोरभावात् तत्कृतमुच्चनीचत्वमपि नाऽस्ति। किञ्च, भगवति नाऽस्त्यन्तरम्, तेन ये ज्ञानादिमन्तस्ते भगवद्रूपा इति तेषु भगवति चाऽन्तरकरणं स्वामिद्रोहः। किञ्च, समस्तकुक्षाविति। समस्तं कुक्षौ यस्य। वैकुण्ठवासिनः सर्वे पूर्वं तस्य कुक्षावेव स्थिताः, इदानीं वा नारायणोदरे सर्वे तिष्ठन्तीति। अतः प्रथमपक्षे वैकुण्ठवासिष्वन्तरमनुचितम्, द्वितीयपक्षे सर्वेष्वेव। तस्य समस्तकुक्षित्वं श्रुत्यनुभवसिद्धम्। तत्र श्रुतिः-‘आत्मैवेदं सर्वम्’ ‘यस्मिन्निदं स च वि चैति सर्वम्’ इति च। अनुभवं कीर्तयन्ति-आत्मानमात्मनि नभो नभसीव धीराः पश्यन्तीति। आत्मानं स्वात्मानम्। आत्मनि भगवति। आत्मनश्च पुनःसर्वत्वज्ञानात् सर्वं भगवति भविष्यति, स्वदृष्टान्तेन वा। तत्र प्रथमपक्षो

वादिनं प्रति वक्तव्यो न भवतीति दृष्टान्तपक्षमेव दृष्टान्तेन स्पष्टयति—नभो नभसीवेति। यथा घटाकाशे विद्यमानेऽपि घटे महाकाश एव, महाकाशे वा; तथा सर्व आत्मानः सोपाधयोऽपि भगवानेव, भगवति वा। अत्र प्रमाणम्—धीराः पश्यन्तीति। श्रुतिर्ब्रह्मवादे भगवद्वादे वाऽप्युपपद्यते, तथाप्यनुभव आत्मवाद एव स्वाधीनः, अतो धीरा इत्येवाऽधिकारिविशेषणम्। धैर्यं हि आत्मनो महाफलत्वज्ञानात् फलान्तरेच्छाभावपूर्वकेन्द्रियादिजयः, चित्तस्थैर्यमेव वा धैर्यम्। एवं सर्वकुक्षित्वं प्रतिपाद्य तत्रापराधः कृत इत्याहुः—यत्र भगवति, सुरलिङ्गिनोर्युवयोः। देवानां लिङ्गमात्रम्, वस्तुतस्तु दैत्या एव। तृतीया दैवगत्याऽपि करणं सम्भवतीति नोक्ता। षष्ठ्या तु स दोषस्तेषां संबन्धीति बोध्यते। उदरं भिनत्तीत्युदरभेदि, तस्य भयम्। ‘यदा होवैष एतस्मिन्नुदरमन्तरं कुरुते अथ तस्य भयं भवति’ इति श्रुतिः। ये भगवद्भावं प्राप्तास्ते उदरशब्देनोच्यन्ते, तेष्वन्तरं कुर्वन् भयं प्राप्नोतीत्यर्थः। उत् ऊर्ध्वमरमप्यन्तरमिति च। उत् ऊर्ध्वं लौकिकापेक्षयाऽप्यधिकं शास्त्रतो भेदसमर्थनम्, अरमीषत्। भृत्यापराधे स्वाम्येवैवं करोतीति लोके प्रतीतिर्भवेत्। तदोदरभेदिनां यद्भयम्, तदस्मिन्नपि कृतं भवेदिति युक्त एव तव स्वामिद्रोहो जात इति हिशब्दार्थः। सेवककृतत्वात् भगवत एतदङ्गीकर्तव्यम्, तथा सति भयं भवेदिति गूढाशयः॥३३॥

एतदनङ्गीकारे तु स्वामिनो भयं न भविष्यत्येव, तदेतयोरेव भयं भवत्विति शास्त्रार्थसिद्ध्यर्थं भगवति मैत्रीनिर्वाहार्थं च तयोः शापं प्रयच्छन्ति—

SRI SUBODHINI: In this pure “Satwik” Sri Vaikuntam, the qualities of Rajas and Tamas are missing. Due to this, it has no “highs and lows” either! There is no division or attitude of division also. No one sees any difference between themselves and our Lord also — OUR LORD IS SO LOVING TO HIS DEVOTEES, THAT HE HAS GIVEN THEM THIS VISION OF “SAMENESS” WITH HIMSELF!

In this way, the devotee with “Jnana” feels, that

he is of the "form" of our Lord only! HENCE, TO CREATE AN NON-EXISTENT DIVISION AND DIFFERENCE BETWEEN OUR LORD AND THE DEVOTEE, IS AN OFFENCE AGAINST OUR LORD!

This entire Universe is stationed in the "stomach" of our Lord! The residents of Sri Vaikuntam, were all, in the first instance, stationed in our Lord's "stomach" only (i.e. in the "stomach" of our Lord Sri Narayana). Due to this, no one should attempt to divide the residents of this holy abode of Sri Vaikuntam. Secondly, to create division between two persons is a grave offence!

The Vedas say, (backed by deep spiritual experience) that this entire Universe is stationed in our Lord Sri Narayana only. The Vedas have declared, (1) All this is "Aatma" only, (2) everything has got originated, from the Aatma, and belongs to Him, and is inside it only". The scriptures say further that, "great courageous "souls" see our Lord in their "Aatma", only due to the "Jnana", that everything is "Aatma", as noble saints have this certain faith and knowledge, THAT EVERYTHING IS IN OUR LORD ONLY!

But, to enable us to understand this well, another example is given here. Like the reflection of the sky, in a pot filled with water, or the "space" inside an empty pot! Even when, the "sky or space" looks limited, inside the pot, really speaking, this "sky or space" is only another (but "smaller") form of the limitless sky or space! i.e. it is not different from the huge limitless sky! In the same way, all the "Aatmaas" are really our Lord only, though superimposed through "bodies" or limited by "situations"! THEY MOVE, STAY AND FUNCTION IN OUR LORD ONLY! The proof for this, is the saying,

in this verse, "The most courageous saints actually see and experience this Lord". THESE COURAGEOUS NOBLE SAINTS HAVE THREE QUALITIES IN THEM VIZ. JNANA, VAIRAGYAM AND BHAKTHI! The word "Dheeraha" (courageous — brave) indicates the "deserving" nature of these noble saints. This "courage — fearlessness" gets originated, only through the 'Jnana' attained, as a "result" of realization of one's "Aatma"! This noble devotee does not desire to attain any other "result" except Bhakthi to our Lord! He also has attained total "conquest over his senses". Moreover, he has also achieved complete "stability and oneness" in his mind! This person is truly "brave" — not the one, who flaunts power and strength!

IN THIS WAY, WE HAVE TO REALIZE, THAT WHATEVER IS THERE, IS IN THE "STOMACH" OF OUR LORD ONLY! The sages say further, "You both, symbolizing our Lord's celestial nature, have offended our Lord! Though, you have "celestial symbols", really speaking, you both are demons only! Due to the presence of this demoniac quality, you both have stopped us, from going inside!

A PERSON, WHO CREATES DIVISION AMONG PERSONS, ATTAINS "FEAR" (BHAYAM). IN OTHER WORDS, IF A PERSON REGARDS THE "JNANIS AND BHAKTHAS" AS DIFFERENT FROM OUR LORD, THEN HE GETS "FEAR". If this offence is done by a servant, then, in this world, this offence is attributed to his "master" only! The sages say, "You both have done this particular offence! You have committed "treason" to our Lord, and this will cause "fear" for you. Usually, the "master" regards, as his

own, the actions done by his servant. Through this, it is certain, that "fear" will arise." This is the purport.

If the Lord, as the "master" of these two gatekeepers, do not "own up" their offending action, then the Lord will not get "fear" i.e. this "fear" will be felt only by these two gatekeepers. To fulfill this "truth" of the scriptures, and also to continue their "friendship" with our Lord, they now "curse" these two gatekeepers — as per the following verse.

तद्वाममुष्य परमस्य विकुण्ठभर्तुः-

कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम्।

लोकानितो व्रजतमन्तरभावदृष्ट्या-

पापीयसस्त्रय इमे रिपवोऽस्य यत्र॥३४॥

VERSE 34 Meaning: "We have now decided, to take such an action, wherein, there is the highest regard and devotion is offered to Sri Narayana, the Lord of Sri Vaikuntam, and is also appropriate to you both! You both are of dull intellect! Even though, you both are servants of our Lord, you have functioned here, like those, who have "divided vision". Hence, you have to perforce get out of this holy place, and take birth in the "sinful worlds", where there are three "enemies" of our Lord, being present, at all times!" (viz. desire, anger and attachment to wealth — Kaama, Krodha and Lobha).

श्रीसुबोधिनी : तद्वामिति। अमुष्य भगवतः सर्वेषां परमस्य स्वामिनः, अस्मदाद्यनुग्रहार्थं विकुण्ठस्थाने संस्थितस्या। विकुण्ठशब्देन शुद्धं सत्त्वम्, तद्भर्तुरित्यस्मदादिसत्त्वस्याऽपि भर्तृत्वात् तस्य प्रकृष्टं कर्तुमिहाऽस्मिन्नर्थे यदुचितं तद्धीमहि, ध्यानेन साक्षात्करिष्यामः। वां युवाभ्याम्। मन्दधीभ्यामिति। ताभ्यामेव चेदनिष्टं दीयते, तदा ताभ्यामेव भगवत इष्टं भवतीति चतुर्थीतृतीये। ध्यानेन निश्चितमर्थमाहुः-लोकानितो व्रजतमिति। अन्तरभावेन या दृष्टिः

कृता क्रूरा, तथा कृत्वा, इतोऽधस्तनान् लोकान् व्रजतम्। इदं हि सत्त्वस्थानम्, ततोऽधस्तना राजसतामसाः। तत्रैकः केवलराजसः, द्वितीयो राजसतामसः, तृतीयस्तामस इति। अवान्तरलोकानां बहुत्वसम्भवात् त्रीनिति वक्तुं विशिनष्टि—पापीयसस्त्रय इति। अस्य भगवतो रिपवो भगवदीयैर्हेयत्वेन ज्ञाताः, 'कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत' इति वाक्यात्। ते च पापीयसः संबन्धिनः, न भगवदीयाः, किन्तु तद्विरोधिनश्च। अतो भगवद्विरोधि कामादित्रयं येषु लोकेषु, तान् लोकानितो व्रजतमित्यर्थः॥३४॥

पूर्वं शापपर्यवसायित्वमज्ञात्वा कृतोऽतिक्रमः। जाते च शापेऽमूर्ता वाग्गदादिभिर्दूरीकर्तुमशक्येति तेषां प्रार्थनयैव शापो गमिष्यतीति बुद्ध्या तेषां प्रसादनं कृतवन्तावित्याह—

SRI SUBODHINI: "Our Lord, who is the Lord of everyone, for the sake of blessing persons like us, is residing in this Sri Vaikuntam." The word "VIKUNTA" means the manifestation of pure "Satwa". "As our Lord is the master of this pure "Satwa", the Lord has become the Lord and master of our quality of "Satwa" also. Due to this, whatever is appropriate to be done, for the sake of conferring the highest aid and benefits for our Lord, has to be done, with due care and deep thinking!" You both are of dull intellect, and for the offence, in order to please our Lord (i.e. to enable His "desires", to get fulfilled), we have to punish you!"

The sages now, after much thinking determine, as to what punishment is to be given. "You both have done this offence, which is cruel, through your "vision of division"! For this offence, you have to go away from this holy abode, to much lower regions, as punishment. This holy abode is of pure "Satwa" quality, and the lower regions have the qualities of Rajas and Tamas." Here, the sages particularly say of the world, wherein "there

are three sinners" — who put obstacles in the path for attaining our Lord! These are enemies of our Lord. these three "enemies" have to be totally renounced by the devotees of our Lord. Like, it has been said, in the Gita, by our Lord that, "desire, anger and attachment to wealth — all these three should be completely renounced". These three vices do not pertain or belong to our Lord's devotees. They are the enemies of our Lord and His devotees. "Hence, go to that world, wherein the three enemies of Kaama, Krodha and Lobha "reside"!"

The gatekeepers did not know that, the sages will "curse" them, if they were stopped from entering inside! That is why, they had stopped the sages, in a "humorous" way! Now that they got to know, that they have been "cursed", which cannot be removed, through the use of their physical power (as they were holding the mace in their hand)! Hence, to remove the curse, they decided, in their mind, that they should pray to the sages and make them happy. This is being described through the following verse.

तेषामिति रितमुभावधार्य घोरं तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः।
सद्यो हरेरनुचरावुरु बिभ्यतस्तत्पादग्रहावपतताम तिकातरेण॥३५॥

VERSE 35 Meaning: "The gatekeepers immediately realized, that the words (curse) spoken by the sages, is a gruesome punishment meted out by the Brahmins! No weapon or strategy is capable of warding off the effects and consequences of this curse! These followers of Sri Hari, got very much afraid, and caught hold of the holy feet of these sages, and fell at their feet!"

श्रीसुबोधिनी : तेषामिति। शापस्त्वङ्गीकृतो ग्लानिहेतुर्न भवतीति

तदङ्गीकारार्थं ततोऽधिकं मा वदन्त्विति तेषां पदयोः पतितौ। इत्यमुना पूर्वोक्तप्रकारेण तेषामीरितमवधार्य, तदुक्तश्चाऽर्थो ब्रह्मदण्ड इति निश्चित्य, अस्त्रपूगैश्चाऽनिवारणं मत्वा, हरेरनुचरावपि तेषां पदयोरपतताम्। तत्रापि पादग्रहौ, तेषां पादान् गृहीत्वा तत्र पतितावित्यर्थः। सह इति। विलम्बे पुनः शापो भगवद्दण्डो वा भवेदिति। माया वा ततो निर्गतेति हरेरनुचराविति भगवदभिप्रायाभिज्ञौ, स्थानान्तरे गमनमत्यरिष्टमिति। स हि सर्वदा हरिः, अन्यत्र दुःखहर्ता कोऽपि नास्तीति। तेषां वा मनसि जातं दुःखं दूरीकर्तुं तथा कृतवन्तौ, यत एतयोः स्वामी हरिः। किञ्च उरु बिभ्यतः, अधिकं च भयं प्राप्तवन्तौ, श्रुत्यर्थस्तदैव जात इति। अतिकातरेणेति तेषां दयोत्पादनार्थं स्वस्य दैन्यं ज्ञापितवन्तौ॥३५॥

एवं चरणयोः पतित्वा एकं प्रार्थयतः—

SRI SUBODHINI: If the effects of the “curse” is welcomed (i.e. accepted), then usually the curse does not lead to great sorrow or pain. Hence, with a view to accept this curse, and anxious, that the sages should not utter more “curses”, these gatekeepers fell at their holy feet! They realized the gravity of their fate — that they have been punished by the Brahmins! — which cannot be stopped by the strength of their weapons and others. Having got determined like this, though, they were the devotees of our Lord Sri Hari,, they fell at the feet of the sages. Not only they fell at their feet, but caught hold of them too! — seeking “pardon”! The word “Sadhyaha” indicates, that they did not delay in doing this action! They were afraid, that if they delay in seeking their pardon, then the sages may add more “curses”, or our Lord Himself will punish them! When the infatuation caused by our Lord’s power of Maya got out of them, then, being the true followers of our Lord Sri Hari, they realized the “opinion” of our Lord — that they should now proceed, as per the curse on them, to

a different place, other than Sri Vaikuntam. They realized, that this is the will of our Lord, and it is done by our Lord, for their own benefits only! LORD HARI, ALWAYS, THROUGH ALL HIS ACTIONS, DESTROYS ONLY THE SORROW OF HIS DEVOTEES!

With a view to remove the sorrow of the sages, they caught hold of their feet, as Lord Hari, through their action, will remove the sorrow of these sages. They were also very much afraid, as they now realized the gravity of the words of the sages! Due to this, with great humility, they had fallen at their feet. They also desired, that the sages should get compassion for them, in their heart

They fell at their feet and asked for this "boon" — as per the following verse.

भूयादघोनि भगवद्भिरकारि दण्डो-

यो नौ हरेत सुरहेलनमप्यशेषम्।

मा वोऽनुत्तापकलया भगवत्स्मृतिघ्नो-

मोहो भवेदिह तु नौ व्रजतोरधोऽधः॥३६॥

VERSE 36 Meaning: "Oh great sages! You have punished us, the sinners and this indeed is appropriate! This is caused by our ignoring and insulting you, without realizing the desire and will of our Lord! The "sin" caused by our despicable action, will be certainly erased, through the curse given by you! We have got into this unenviable situation, due to the wrong and offending action, caused by our intellect, which is bad and full of blemish! But, noble sages! Please be compassionate to us, that we never confront that type of infatuation, which would destroy our loving remembrance

to show compassion on those who are disturbed, and who

of our Lord! Please also bless us, that we may remember our Lord, at all times!"

श्रीसुबोधिनी : भूयादघोनीति। अघोनि पापसहिते भगवद्भिर्योदण्डः कृतः, स भूयात्। तथा कथने हेतुः—यो दण्डो नौ आवयोः सुरहेलनं भगवदवज्ञाम्, भगवदैवतावज्ञां च। अशेषं सर्वमेव हरेत्। यदि तदत्तः शापो नाऽङ्गीकृतः स्यात्, तदा वरमपि न प्रयच्छेयुरिति तदङ्गीकरणम्। प्रार्थनामाह—मा वोऽनुतापकलयेति। वो युष्माकं योऽनुतापः, वृथैव शापो दत्त इति; तस्य कलया लेशेन नौ आवयोरधो धो ब्रजतोरपि मोहो मा भवतु। कामक्रोधलोर्भर्नरक एव भवति, न संसारः; मोहने च संसारो भवत्यतस्तत्प्रार्थनमुचित मेव। जायमानोऽपि मोह आवश्यकत्वात् तत्तज्जन्मनि भगवत्स्मृतिघ्नो मा भवेत्, किन्तु जायमानमप्यज्ञानं मोहात्मकं भगवत्स्मरणमेव संपादयतु। तु पुनरिह भगवति मोहो भवतु, भगवद्वैराग्यं मा भवत्विति। ‘ब्रजतम्’ इति भगवद्वाक्यात् फलं शीघ्रमेव भविष्यतीति ज्ञापितम्। तथा स्मरणमपि भवत्विति प्रार्थनायां भावः। अधोध इति दैन्यं ज्ञापितम्। दैत्याद्राक्षसा निकृष्टाः, तेभ्योऽपि मनुष्या इति; राक्षसानामपि देवयोनित्वात्॥३६॥

एवं प्रार्थितेऽपि प्रसादे, अङ्गीकारेण दत्तेऽपि, साक्षाददानं पश्चात्तापव्याकुलानामुचितमेव, विवेकेन सर्वप्रतिरोधो वा। एवं सति सर्वनिर्द्धारार्थं भगवानागत इत्याह—

SRI SUBODHINI: “Let the consequences of the curse given by you, with a view to punish us, the sinners, happen.” The gatekeepers told like this, as they had accepted, that they had done the “sins”! These two gatekeepers had insulted the great sages, who were celestial, and like our Lord Himself! For this offence, they had to undergo this punishment. Our sins will be mitigated, through this punishment. They know very well, that if they did not accept the “curse”, then the sages will also not bless them with “boons”!

They began to pray thus, “Oh noble sages! Let us

not get infatuated through “Maya”, when, through your curse, we go down into the three worlds.”

Our Sri Mahaprabhuji explains here further. He says, that when a person has desire, anger and attachment to wealth, then, he attains the residence and punishment of “hell” (Naraka). He does not get “birth” in this world. (Samsaara). Only “infatuation” causes birth in Samsaara! Hence, they pray to the sages, that they should not get this type of “infatuation”. They say, that even if there is the rise of “infatuation” in them, then, let it not destroy the remembrance of our Lord. Let this “infatuation” cause the remembrance of our Lord only. This infatuation should not cause “detachment” (Vairagyam) towards our Lord!

The inner purport of the word used here viz. “Vrajatam” (KRIYA = action) is “go away, but return fast”! Through these words, it is confirmed, that these two gatekeepers will attain, ultimately, their due “results”, due to our Lord’s grace. They not only pray for “non-forgetting” of our Lord, but for constant remembrance of our Lord! — in whichever place or situation, they are placed! They were praying in a “humble” way! (Adhyodhaha). A “Raakshasa” is lower in category, than a “demon”, but the “Raakshasaas” are regarded as “celestial” (Devayoni) in nature. The “humans” are regarded as lower in category to these Raakshasaas! Hence, these gatekeepers had to take three births respectively as (1) demons, (2) Raakshasaas and (3) humans.

The sages accepting the prayer made by these two gatekeepers, showed compassion on them. But, they did not do this in their presence — as it is not proper to show compassion on those, who are disturbed, and who

are repentant for their mistakes! Our Lord Himself came there now, with a view to determine all the issues — as per the following verse.

एवं तदैव भगवानरविन्दनाभः-

स्वानां विबुध्य सदतिक्रममार्यहृद्यः।

तस्मिन्ययौ परमहंसमहामुनीना-

मन्वेषणीयचरणौ चलयन्सहश्रीः॥३७॥

VERSE 37 Meaning: “Our Lord, from whose navel the lotus flower had got originated, knowing this event, which had happened at Sri Vaikuntam, and who is fond of His devotees, at this particular time, came there, along with Goddess Laxmiji, by walking through His holy feet! — The holy feet are always sought after earnestly, by the Paramahansaas and the great sages!”

श्रीसुबोधिनी : एवं तदैवेति। एवं सति तदैव भगवान् विबुध्य तस्मिन् स्थाने ययाविति सम्बन्धः। तदैवेति न ज्ञापनापेक्षा। तत्र हेतुः—भगवानिति। तर्हि पूर्वमेव कथं न प्रतीकारं कृतवानित्याशङ्क्याऽऽ-
अरविन्दनाभ इति। सृष्टिजनकोऽयम्, यतः कमलनाभः। अतः पूर्वं न कृतवानित्यर्थः। तत्रैवं संदेहः—किं भगवता मुनीनामपराधो बुद्धः, आहोस्वित्सेवकयोरिति; उभयत्र युक्तीनां सम्भवात्। तत्र निर्द्धारार्थमाह—स्वानां विबुध्य सदतिक्रममिति। स्वसेवकानामेवाऽपराधः, यतः सतामतिक्रमः कृत इति। अनेन प्रथमापराधस्तयोरिति सूचितम्। लोकेऽपि यः प्रथममपराध्यति स दण्ड्यः। ननु तेषामेव कथं नापराधः? यदपृष्टैव प्रविष्टा इति। तत्राऽऽह—आर्यहृद्य इति। आर्याः सन्मार्गवर्तिनो मर्यादायां श्रेष्ठाः, ते हृद्या यस्य। अतो भगवदन्तःकरणे ते रोचन्त इति तेषामागमनं नाऽपराधः। आर्याणां हृद्यो वा। अतोऽप्यागमनं तेषामुचितमेव। तस्मिन् स्थाने ययौ, उभयोः कृतिसंमर्थनार्थम्। यत् सेवकाभ्यां निवारितास्ते पुनरन्तः प्रवेशयितुं न युक्ता इति स्वयमेव तत्र गतः, न त्वाकारितास्ते। न वा पश्चात्ते समानीताः, सत्कृता वा। तेषामपि चरणारविन्ददर्शनाकाङ्क्षा वर्तत इति चरणावेव

चालयन्तत्र गतः। एवं सत्युभयेषां खेदो भवेत्। सेवकानामुचित एव खेदः; मुनीनामपि, परमहंसमहामुनीनामन्वेषणीयौ तौ चरणाविति। परमहंसाश्च ते महामुनयश्च। परमहंसा इत्यनेन धर्मनिष्कर्ष उक्तः, महामुनीनामिति ज्ञानोत्कर्षः। उभयोत्कृष्टा विशिष्टस्यैव भगवतश्चरणान्वेषिणो भवन्ति, काण्डद्वयार्थस्य सिद्धत्वात्, भक्तिरेवाशिष्यत इति। चलयन्निति चलयन्नित्यर्थः। सहश्रीः लक्ष्मीसहितः। तयाऽपि सहागमनं तथा, तस्याः स्थित्या ह्यनवसरत्वमिति। सा पुनर्बहिरप्यानीता, तेन सेवकानां खेदः। अनवसरोधान्मुनीनाम्। लक्ष्म्याः संतोषार्थमिति केचित्। कदाचित् लक्ष्म्या गर्वे जाते, तन्निवृत्यर्थं लोकान्तरं परिकल्प्य, तत्र जयविजयौ द्वारपालकौ निवेश्य, स्वयं प्रविष्टस्ताभ्यां लक्ष्म्या निरोधं कारितवान्। ततः प्रभृति तस्या मनसि तयोरस्वरसोऽस्तीति। केचित् पुनर्जन्मत्रयलग्नकार्यार्थं शेषलक्ष्मीसुदर्शनान्यागतानीत्याहुः॥३७॥

समागतं भगवन्तं वर्णयति—तं त्वागतमित्यादिपञ्चभिः। पूर्वं वैकुण्ठवर्णनायां भगवान्न वर्णित इति पञ्चविद्याप्रवर्तकत्वेनाऽत्र वर्णितः। तत्र समागच्छन्तं वर्णयति—

SRI SUBODHINI: Our Lord Sri Hari knew all this, and He came there immediately. The word “Tadeva” — at the same time — is used to indicate, that OUR LORD IS OMNISCIENT (SARVAJNA) and there was no necessity to go and inform Him, about this event. If the Lord was “omniscient”, why did He not, solve this problem earlier? On this, it is said, that being the “Lord, with the navel, from where the original lotus flower (creation) had got emanated” (Kamala-naabha), it is He, who has originated this entire creation. Hence, He did not interfere in the first instance. He thought, that His servants had committed the offence, in the first instance — as His devotees were offended! Usually, in the world, the one who commits the offence, first, is considered as the offender (accused) and it is this person, who is punished.

As regards the sages, they were dear to our Lord, as they were following the path of truth, as enunciated by our Lord! Alternately, people who follow the path of Dharma, come to love our Lord. In view of this, the sages' action of trying to force their "way in", without permission is not considered as an offence! In fact, the coming of such beloved devotees was indeed, appropriate! Hence, with a view to appreciate their actions, our Lord came there personally, as He knew that the gatekeepers had stopped the sages from coming in. The Lord also decided, that it is not appropriate to make them enter inside now. They had the great desire to obtain "Darsan" of our Lord, and the Lord also desired to get their "Darsan"! (of His own beloved devotees). Hence, our Lord, for the sake of giving them His "Darsan", and to have the joy of getting their "Darsan", came there, without calling them inside! He came there walking along with Goddess Laxmiji - especially He came "walking", as the sages were very eager to get the "Darsan" of our Lord's holy feet!

Did the sages feel unhappy, that the Lord had undergone "pain", due to His coming there, by "walking"? On this, it is said, that to become "unhappy", in this way, on the part of our Lord's devotees, is indeed appropriate! In fact, it is said here, that the Paramahansa Saadhus and sages always seek and search to get the "Darsan" of our Lord's holy feet! The Paramahansa Saadhus have "Dharma" as their predominant virtue, and the sages (Mahamuni) have their virtue in "Jnana". But, both of them seek only one goal viz. to get the "Darsan" of our Lord's holy feet. This is their highest quality! In this way, the result of both "action" and "Jnana" are emphasized.

Now, the quality of “Bhakthi” (devotion) to our Lord, remains!

Our Lord had brought Goddess Laxmii along with Him. Through this, He desired to tell the sages, that when they had come to have His “Darsan”, that particular time was not an appropriate one i.e. not the time to give “Darsan”! When our Lord Himself came out, along with Goddess Sri Laxmiji, then both of them regretted their actions — that though it was not the proper time for “Darsan”, they still desired to get the “Darsan” of our Lord! In this way, they became unhappy, due to their “forgetting”! (i.e. to come before this event).

Our Sri Mahaprabhuji is giving here, the view of some others. It is said that, (1) that the Lord desired to make Goddess Laxmiji happy. Hence, He brought her also. (2) At some other time, Goddess Laxmiji had got “pride”, and for removing this “pride”, our Lord had created another Sri Vaikuntam. He then sent the gatekeepers Jaya and Vijaya to go over there, and the Lord also went there to reside! But, these gatekeepers did not allow Goddess Laxmiji to go “inside”. Due to this, Goddess Sri Laxmiji began to hate both Jaya and Vijaya. Some others say, that for the sake of enabling these two gatekeepers to do their “actions” in all the three births, Lord Aadisesha, Sri Sudarsana Chakra and Goddess Sri Laxmiji also came down.

The description of our Lord is being done, through 5 verses from verse 38. In the first instance, when there was a description of Sri Vaikuntam, then there was no description about our Lord at all. Hence, as our Lord is the “inspirer and doer” of the 5 types

showering small drops of “nectar” (Amrut) on everyone, to make them cool and comfortable!”

श्रीसुबोधिनी : तं त्वागतमिति। तं भगवनतम्। सेवकवन्न भवतीति तुशदः। आगतमिति दृष्टिपर्यन्तं शीघ्रमेव समागतम्। **स्वपुम्भिः** स्वसेवकैः प्रतिहृतमग्रे स्थापितं **गमनौपयिकं** पादुकादि यस्या। तयोश्चरणपतितत्वात् ते मुनय एवाऽचक्षत। तैः पूर्वमपि हृदये दृश्यते, तथापीदानीमक्षविषयमचक्षत। स. हि स्वेच्छया अचक्षुर्विषयोऽपि चक्षुर्विषयो जातः। तेषां प्रत्यभिज्ञामाह—**स्वसमाधिभाग्यमिति**। स्वस्य समाधिं भजत इति, समाधेर्वा भाग्यम्। कदाचित्समाधौ एवभूतो भगवानाविर्भवति, तदा समाधेर्भाग्यं भवतीति। एवं समाधावपि दुर्लभ इदानीं चक्षुर्विषयो जात इति तेषां भाग्यम्। समागमश्रमाभावाय छत्रेण चामराभ्यां च सहितं वर्णयति। हंसस्येव श्रीर्ययोः। उभावपि श्वेतौ चामरौ रत्नदण्डौ अग्रे नम्रौ नम्रपुच्छाविव भासेते। तयोर्व्यजनयोः **शिवो** वायुः, तेन **लोलच्छुभ्रं** यदातपत्रं छत्रम्, स एव **शशी** अमृतस्त्रावी चन्द्रः, तस्य केसरा अमृतबिन्दयुक्तकिरणा इव परितो बद्धा मुक्तामालाः। तद्गता मुक्ता एव वायुना लोलाः शीकराम्बुप्राया भवन्ति। **शीकरा** अल्पकणाः। वायुना भगवन्तमल्पं स्पृशन्त्यतः शीकराम्बुत्वम्। अत्राम्बुपदं शैत्यसूचनार्थम्। सर्वत्रैव शीकरा बहुजलप्राया जाता इति वाऽम्बुपदम्। **केसरपदेन** सौरभ्यं लक्षितम्। मान्द्यशैत्ये स्पष्टे। शशित्वात् तापहारित्वं सिद्धम्। अम्बुत्वात्तृषाऽपि। आतपत्रत्वादेव छाया। हंसत्वाम्लीलाजनकत्वम्। कल्याणो वायुरित्युत्कृष्टसर्वगुणो वायुरत्र निरूपितः। अत एव व्यजनयोः संबन्धी उक्तः, अन्यथा महाभूतो वायुश्चालनेनाऽभिव्यक्तो भवेत्। स च कालादिधर्मसहित इति न निसर्गतः शीतलः॥३८॥

एवमागच्छन्तं वर्णयित्वा तस्याऽऽगमनहेतुरूपं वर्णयति—

SRI SUBODHINI: In what way, did these sages get the “Darsan” of our Lord? Our Lord had come there very quickly — not like a servant, but like the Lord and master would come! (The syllable “Tu” (but) indicates this.) The sages also saw, that the servants of our Lord were carrying all the necessary

objects for our Lord's "coming" there, like the Paadukaas etc. (shoes). The sages had "Darsan" of our Lord, in their "hearts" only, earlier! Now, they had the "Darsan" of our Lord, actually, with their eyes! Though our Lord's "Darsan" cannot be got through one's own "physical" eyes (i.e. human), the Lord gives "Darsan" of His form, as per His desire and the devotee is enabled to get this "Darsan", through his own eyes! This is due to the fact, that our Lord is free to do, what He desires for!

This Lord appears, sometimes, in the "Samaadhi" of the sages (Seva Samaadhi Bhagyam) — very rarely — and this "Darsan" is treated as the highest fortune and luck for those, who have attained "Samaadhi"! Through this, it is said, that even this type of "Darsan" of our Lord, during "Samaadhi" is very rare! BUT, NOW, OUR LORD, OUT OF HIS "DAYA" (COMPASSION) HAS COME PERSONALLY TO GIVE "DARSAN", SO THAT THE DEVOTEES CAN SEE HIM, THROUGH THEIR "EYES"! In this way, the origin of the fortune and luck (Bhagyam) of the sages is indicated.

Our Lord didn't find it stressful to come over there. Hence, He came there with umbrellas, fans and adorned with His "Paadukaas" (protection for His holy feet — shoes/Chappals). The fans looked pure white, brilliant like the swans! These fans looked like the swaying tail of pure white swans, held with the "holder" studded with precious stones! The soothing wind of these hand-fans, was swaying softly the white umbrellas! These umbrellas looked, as though they were the "full moon", showering "nectar" drops — because the pearl strands in the wind, looked like drops of

shining water! They looked like very small “drops” (Seekaraha). They were also touching, our Lord, very slightly! The word “Ambu” indicates “coolness”. The word “Kesar” indicates “fragrance”. The air was soft and cool. The mitigation of “heat” is indicated by “Sasitwam”.

As there were umbrellas, there was also shadow! The word “like the swan” denotes our Lord’s nature of enacting His enchanting “Leelas”! The reference to the “auspicious” (Kalyanaroopa) wind indicates, the best and the highest nature of this “wind of all winds”. This wind is caused by the “hand-fans and Chavaraas” (fan made by long loose cotton shreds). This wind was not only auspicious, but also the giver of “bliss” – Due to all these, our Lord did not find it difficult to come there – i.e. there was no stress!

After describing the Lord, who was coming there, through the next verse, the cause for His “coming” is being described.

कृत्स्नप्रसादसुमुखं स्पृहणीयधाम-

स्नेहावलोककलया हृदि संस्पृशन्तम्।

श्यामे पृथावुरसि शोभितया श्रिया-

स्वश्रूडामणिं सुभगयन्तमिवाऽऽत्मधिष्यम्॥३९॥

VERSE 39 Meaning: “Our Lord was seen as most auspicious now, that His face was exquisitely beautiful, intent on showering His compassion on everyone! He had an enchanting and alluring brilliance! He saw everyone, with His most loving eyes! His blue form, along with His broad chest, with the illuminated form of mother Goddess Laxmiji, entered into the

heart of everyone! His most beautiful form was seen by everyone, as making His abode of Sri Vaikutam most fortunate and lucky - especially when His holy form was the crest jewel of all the worlds, including the heavens!"

श्रीसुबोधिनी : कृत्स्नप्रसादसुमुखमिति। भगवतो वैकुण्ठे स्थितिः, वैकुण्ठनिर्माणम्, विवादस्थाने समागमनं च सर्वेषामुपकारार्थं। ब्रह्माण्डे यदि वैकुण्ठस्थानं न भवेत्, तदा कुत्र गत्वा ब्रह्मादयः कार्यं निवेदयेयुः; यदि वा तत्र भगवान् न तिष्ठेत्, तदा निवेदिते कार्ये कथमवतरेत्; यदि वा तत्र भगवान् नागच्छेत्, तदा कथं सर्वसमाधानं भवेदिति। अतः संपूर्णा एव ब्रह्माण्डे ये वर्तन्ते, तेषां प्रसादार्थं **सुमुखम्**। अनेन भगवदागमनं कस्याऽपि नाऽपकारि, मुनीनां जयविजययोश्च। अङ्गमित्यस्य सर्वाणि विशेषणानि। **स्पृहणीयधाम**। स्पृहणीयं धाम तेजो यस्य। दीपादिकान्तिः सर्वेषां न स्पृहणीया, नाऽपि सर्वदा; इदं त्वानन्दरूपमिति स्पृहणीयत्वम्। **धामपदं** कान्त्यैवाऽऽनन्दजनकमिति। अनेन पर्यवसानविचाराभावेऽपि सर्वेषां प्रसादहेतुर्भवतीत्युक्तम्। किञ्च, **स्नेहावलोककलया हृदि संस्पृशन्तमिति**। कालान्तरे फलदानं दूरे तिष्ठतु, इदानीमेव स्नेहपूर्वकं यदवलोकनं करोति, तस्याऽवलोकनस्यैकदेशेनाऽपि भावितेन भगवान् हृदये निविशति। कलया सह वा हृदि सम्यक् स्पृशन्तम्। अनेन सर्वेषां हृदये तापापनोदो ज्ञानजननं च सूचितम्। एवं विशेषणत्रयेण कार्यतो बहिरन्तश्च सर्वसुखदायि भगवदङ्गमित्युक्तम्। एवमङ्गमात्रस्यैव गुणानुक्त्वा आभरणानामुपयोगमाह—**श्यामे पृथाविति**। श्यामवर्णे स्थूले वक्षःस्थले, कषपाषाणे सुवर्णरेखेव, श्रीवत्से या लक्ष्मीस्तया कृत्वा **स्वश्चूडामणिं** वैकुण्ठं सुभगयन्तं सौभाग्ययुक्तं कुर्वन्तम्। **आत्मधिष्यं** स्वनिवासस्थानम्। भगवान् यत् श्रीवत्सलक्षणं स्वस्याऽसाधारणं रूपं गृहीत्वा तिष्ठति, तद्वैकुण्ठशोभार्थम्; अन्यथा तादृशं रूपं किमर्थं गृह्णीयात्? सर्वस्याऽपि जगतः शोभा स्वर्गः, तस्यापि मुकुटमणिर्वैकुण्ठः, तस्याऽपि शोभा वक्षःस्थलस्थितलक्ष्म्या। अनेन लोकवत् स्थानादिसौन्दर्येण भगवत्सौन्दर्यं न, किन्तु भगवत् एव सर्वं सुन्दरं भवतीति निरूप्यते। वैकुण्ठस्य

शोभां कुतो जनयतीत्याकाङ्क्षायामाह—आत्मधिष्यमिति। इवेत्यनेन नैतावदेव प्रयोजनम्, किन्त्वन्यदप्यस्तीति सूचितम्। श्रिया विना न कापि शोभा। सा च चञ्चलेति तस्या रमणार्थं श्यामं शृङ्गाररूपम्, स्थूलमालिङ्गनयोग्यम्, तस्याः स्वानन्दत्वादुरःस्थलमासनं कृतम्। हृदये हि सर्वस्य सुखम्, सर्वमेव भगवद्भुदये वर्तते इति सर्वस्याऽपि सुखमपि जनयति। इदमपि वचनमात्रम्; वस्तुतस्तु ब्रह्माण्डमध्ये आनन्दोऽभिव्यक्तस्तिष्ठति भगवद्रूपः, तेन सर्वं सुखितमिति। एवं श्रीवत्सस्य प्रयोजनमुक्तम्॥३९॥

पीताम्बरादीनां प्रयोजनमाह—

SRI SUBODHINI: Our Lord's stay at Sri Vaikuntam, after creating this place, and now coming to this place of "argument" (ie where an "arguement" took place) — all these are done by our Lord for the benefit of everyone! If there was no Sri Vaikuntam, in this vast Universe, where will Lord Brahma and other celestials go to get their requirements fulfilled through prayer? Alternately, if our Lord was not present here, how will the Lord manifest Himself, after being prayed for? Besides, if our Lord had not come, by Himself to this place, then, how can peace be established among the concerned people? Hence, our Lord, with a view to bless everyone with His grace, has taken a form with a beautiful face! Our Lord's coming will never harm anyone - the gatekeepers or the sages! This is indicated by the use of the word 'Angha' (friend — one's own) in the 42nd verse.

Our Lord is said here, to be worthy of desiring and aspiring for. All persons do not like the light of various types of lamps etc., or, at all times! — as this small "brilliance" serves only the purpose of providing "light", but do not give "bliss" (Aanandam). BUT OUR

LORD'S BRILLIANCE (KAANTI) CONFERS "BLISS" ON THE DEVOTEE, AS OUR LORD IS OF THE FORM OF "BLISS". The word "Dhaama" (holy abode) indicates, that our Lord confers "bliss", just by His 'brilliance' only!

In this way, OUR LORD CONFERS HIS GRACE ON EVERYONE, WITHOUT SEEING THE CONSEQUENCES OR DESERVING NATURE.

Our Lord sees everyone with loving eyes. If a devotee should meditate on, even a very small "part" of His divine form, then, it is said, that our Lord comes immediately, and occupies the heart of the devotee! Alternately, He will touch the heart of His devotee, with His divine "part" or nature! Through this, the Lord removes the heat and sorrow, from the heart of everyone! He also originates "Jnana" in their hearts! In this way, our Lord's divine form confers, both the inner and outer comfort, and peace to everyone.

Now, the role of the "ornaments" worn by the Lord is being described.

Our Lord had blue colored "body", and on His chest, He had worn the 'Srivatsa' symbol of golden hue. Goddess Laxmiji was present in this place, and she made Sri Vaikuntam, as the 'great jewel', of all the "worlds", including the heaven! It is the holy abode of our Lord, wherein our Lord, along with this symbol of "Srivatsam", has taken an "extraordinary form". This is done by our Lord, for the "brilliance" of Sri Vaikuntam!

In the entire Universe, the "heaven" (Swargam) is considered, as the "most brilliant" one (Sobha). It's "crest jewel" is Sri Vaikutam! From this, we can clearly see, that our Lord's "brilliance and beauty", is not due

to Sri Vaikuntam, but it is due to the inherent “beauty” of our Lord Himself! EVERYTHING IS MADE BEAUTIFUL, THROUGH THE “BEAUTY” OF OUR LORD ONLY! HE IS THE BASIS AND CAUSE OF ALL, THAT IS BEAUTIFUL!

How did this Sri Vaikuntam attain this “illumination and brilliance”, and from where? This is answered by telling that, “This brilliance has occurred from our Lord’s own place” (Aatmadhishnyam). Through the word ‘Yiva’ (like), it is said, that this was not the only purpose or result. Instead, there are many others. Without Goddess Laxmiji, nothing can attain brilliance or illumination! But, Goddess Laxmiji is said to be “wavering” (changing = Chanchal). Hence, our Lord has taken the ‘blue’ color, in His body for her bliss and joy! — as this color represents “love”! Our Lord’s vast chest is worthy of being “embraced”. Our Lord has given His own chest for Goddess Laxmiji, to make her happy! In fact everyone, in this vast creation attains happiness, in their “hearts” only. This is due to the fact, that everything resides in the heart of our Lord only! Again, everyone experiences happiness and joy, from everything and from every side, from our Lord only! In reality however, every type of bliss and joy, we come across, in this vast Universe, is caused by our Lord’s manifestation. This is our Lord’s “Chidroopam” — of His consciousness! Through our Lord only, everyone is blissful, and this is due to the presence of Goddess Laxmiji in His chest, as the Srivatsa symbol!

The role of “Peetambarā” dress, and others is being described — as below.

पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या-

काञ्च्याऽलिभिर्विरुतया वनमालया च।

वल्गुप्रकोष्ठवलयं विनतासुतांसे-

विन्यस्तहस्तमितरेण धुनानमब्जम्॥४०॥

VERSE 40 Meaning: "Our Lord's vast thighs and the lower body is illuminated through the exquisite "Peetambara" dress! On this, a most brilliant waistband was seen! He had worn His beautiful "Vanamaala" garland, which was surrounded by the singing "bees"! In the same way, His hands, wrist and forehead were all ornamented, through beautiful bangles and armbands! (Alternately He had worn on His hands, all the golden ornaments, as required.) Such was the form of our beloved Lord, that, at this time, He had placed one of His lotus like hand, on the shoulder of Sri Garuda. He was seen through His other hand, swaying His beautiful lotus flower! In this way, He gave His "Darsan" to His ardent devotees!"

श्रीसुबोधिनी : पीतांशुक इति। पीतमंशुकं यस्य, एतादृशे स्थूलनितम्बयुक्ते कटितटे, पीताम्बरोपरि विस्फुरन्त्या काञ्च्या, भ्रमरैर्विशेषेण विरुतया वनमालया च आत्मधिष्यं सुभगयन्तमिति संबन्धः। आत्मनः स्वस्य पुरुषोत्तमस्य धिष्यं जगद्रूपं वा। पीतमम्बरं वेदः, तद्भूमो प्रसृतं यज्ञादिद्वारा हृदयादिशुद्धिं संपाद्य, आत्मनामात्मनो वा धिष्यत्यत्वं, धिष्यमन्तःकरणादिकं वा शोधयति। नितम्बा हिमालयादिसमीपभूमयः, ते पृथवः सर्वफलजनकत्वात् कर्मभूमिरूपाः। तद्यदि भगवानाधिदैविके रूपे पीताम्बरं स्थापयति तदैवाऽत्र वेदः प्रचरति, तदैव च भगवतोऽधिष्ठानं सर्वेषां हृदयं भवति। तत्र विस्फुरन्ती या काञ्ची काञ्चननिर्मितं दाम उपनिषदर्थरूपम्, तया सुतरामेव महतां हृदयमधिष्ठानं भवति। विस्फुरन्त्येति योगादिसहितया। यद्येतादृशी ब्रह्मविद्या न भवेत्, तदा कुत्राऽपि भगवत्स्थितिर्न भवेदिति। वनमालया च भगवदुपकीर्तनरूपया।

अलयो भ्रमरा मृत्युरहिताः षड्गुणयुक्ता भगवद्भक्तास्तेषां गुणानां वक्तारः, सत्कीर्तितभगवद्गुणव्यतिरेकेणाऽपि भगवान् न हृदये तिष्ठति। अतो मूले पीताम्बरकाञ्चीदामवनमालानां धारणे भूमौ मार्गत्रयं प्रसिद्धं तिष्ठतीर्थः। चकाराद्भगवत्कृपया च उपवीतादिरूपया। एवं त्रयाणां विनियोगमुक्त्वा वलयादित्रयस्य विनियोगमाह—वल्गुप्रकोष्ठे वलयो यस्य। चत्वारो भगवद्भक्ताश्चतुःपुरुषार्थरूपाः, तत्र तत्र कियास्तत्तत्साधका हस्तरूपाः, तेषां शोभा भगवतश्चतुर्मूर्तेर्ज्ञाने भवति। वलयाः तज्ज्ञानात्मकाः, ते चेत्तत्र न प्रतिष्ठिताः, तदा न कोऽपि पुरुषार्थः सिध्येदिति पुरुषार्थसिद्ध्यर्थं वलयोपयोगः। गरुडो हि कालात्मा, स भगवत्पराक्रमेण प्रतिरुद्धः, अन्यथा भक्तानपि भक्षयेत्। विशेषेण नता या भगवन्माया, तस्याः पुत्रो गरुडः कालः। सैव श्रद्धेति वैष्णवतन्त्रे। तस्यांऽसे स्कन्धे, प्राणिनामदृष्टे प्रवाह वा, विन्यस्तो हस्तो येन। इतरेणेति वचनात् भक्तानामर्थे एको व्यापारः, लोकानां भ्रामणार्थं चाऽपर इति। तदाह—इतरेण धुनानमब्जमिति। इतरेणेति विशेषतो भगवत्संबन्धरहितानेव मोहयतीति ज्ञापितम्। अब्जं जगदात्मकं कमलम्, भगवच्छब्दार्थं वा लीलाकमलमितरेषु कम्पयति॥४०॥

कुण्डलादित्रयस्य विनियोगमाह—

SRI SUBODHINI: Our Lord was seen by His devotees as wearing His most beautiful “Peetambara” dress covering His vast lower portion (of His body). He was seen wearing an exquisitely brilliant waistband. Moreover, the “Vanamaala” garland, which was surrounded by the singing “bees” (which sang our Lord’s glory), was seen as very exquisite!

This Peetambara dress is the symbol of the Vedas. It purifies the “hearts” of everyone, on this earth, through the Vedic sacrifices. It illuminates and beautifies the inner mind of everyone, which is the “seat” of all the “Aatmaas”! The word “Nitamba” denotes the vast areas, near the Himalayan range, which are spiritually

beneficial. In this vast place, a Yogi or a Bhaktha can perform His spiritual "Saadhana" (Karma Bhoomi). This vast area is compared to our Lord's "thighs". In this way, the propagation of the Vedas take place, on this earth, only when our Lord wears, in His celestial form, this "Peetambara" dress, which is symbolic of the Vedas. Only, at this time, our Lord's heart becomes the "residing place" of everyone.

The brilliant golden waistband is compared to the holy "Upanishads" and it's meaning! Due to this only, the hearts of noble "Mahaatmaas" become the residing place of our Lord! The illuminated waistband is the symbol of "Brahma Vidhya" — the knowledge and path of Brahman — along with "Yogic" practices!

The singing of our Lord's "virtues" is the "Vanamaala" garland. Our Lord has conquered the factor of "time" (Alayaha). He has in Him, His 6 virtues of opulence (Aishwaryam) and others. All the ardent devotees of our Lord are seen, always singing the virtues of our Lord! These devotees are represented by the "bees" singing the glory of our Lord. If such devotees do not sing the glory of the virtues of our Lord, then, our Lord will not come and reside in the heart of these devotees. For this sake only, our Lord has worn His waistband, Peetambara dress and the "Vanamaala". Due to this, on this earth, there are three 'famous' paths to realize and attain our Lord! The syllable "Cha" (and) denotes that the "sacred thread" symbolizes the special grace of our Lord!

Our Lord's 4 hands symbolizes the 4 basic important "human" goals! These 4 hands enables

the “Jeeva” to attain the due results, through efforts done to secure the 4 “human” goals! The brilliance of His 4 hands can be understood and seen only, on getting the “Jnana” of our Lord, with 4 arms! All the ornaments on these hands, are symbolic of “Jnana” – to enable the devotees to attain the 4 human goals! Hence, our Lord has worn His hand ornaments, only for this sake!

Sri Garuda bird of our Lord is a “divine part” (Kalaa) of our Lord. Our Sri Mahaprabhuji says here, that Sri Garuda is controlled by the power of our Lord. Garuda is the son of Virata, which is a “Maya” power of our Lord. Her son represents the factor of “time”. He is symbolic of “avid interest” (Sraddha) – as told in the “Vaishnava Tanthraas”. On the shoulder of this Garuda bird, (alternately, on the ever-flowing fate of all “beings”), our Lord had placed one of His holy hands. Our Lord uses this Garuda bird to undertake the “journeys”, as required, for the sake of His devotees. Through His other hand, our Lord is “swaying” His lotus flower. The reference to the “second hand” is indicative of the fact that, through this action, our Lord creates “infatuation” in the minds of those, who are not devoted to Him! The word “Abjam” (lotus flower) indicates the lotus like world or He is exhibiting His “Leelas” to everyone, through the “swaying” of the lotus flower; i.e. everything which happens in this Universe is HIS “LEELA” ONLY!

Through the next verse, the “role” of our Lord’s three “ornaments and embellishments”, including that of the earrings, is described!

विद्युत्क्षिपन्मकरकुण्डलमण्डनार्ह-

गण्डस्थलोन्नसमुखं मणिमत्किरीटम्।

दोर्दण्डषण्डविवरे हरता परार्ध्यहारेण-

कन्धरगतेन च कौस्तुभेन॥४१॥

VERSE 41 Meaning: "Our Lord had a very enchanting face, with His ears illuminated through fish-shaped earrings, which puts to shame, even the brilliant strokes of lightning! His face was made brilliant, through these earrings, along with His aquiline nose! On His head, He has worn a crown, studded with precious gems! In the middle of the 4 arms of our Lord, He had worn a priceless garland. Along with this, the "Kaustubha" gem, worn on His neck, has made our Lord extraordinarily brilliant and resplendent!"

श्रीसुबोधिनी : विद्युत्क्षिपदित। विद्युतमपि क्षिपती मे मकराकृते कुण्डले, तयोर्मण्डनमर्हति यद्गण्डस्थलम्, ऊर्ध्वा नासिका च; ताभ्यां युक्तं मुखं यस्या। मणियुक्तं किरीटं यस्येति च। शिरो द्विधा वर्णितम्, वृत्तरूपं कोशस्थानरूपं च। साङ्ख्ययोगौ कुण्डले, विद्युन्मृत्युः, कपोलद्वयं च प्रेमप्रपत्ती। साङ्ख्ययोगौ तयोरङ्गम्, वैतृष्ये भगवत्स्मरणे चोपयुज्येते। तौ चेन्मृत्युनिवारकौ भवतः, तदैवाऽस्मिन् शास्त्रे उपयुक्तौ। मकरो हि जलग्राह प्राकृतं शरीरादिकं ग्रसति, तथाऽभिमानं शरीरं च साङ्ख्ययोगौ ग्रसतः। ताभ्यां कृतमण्डनस्याऽप्राकृतरूपस्य योग्यं भवति गण्डस्थलम्। तादृश एव भक्तिप्रपत्ती उत्पद्येते। यतः सर्वदोषाभावो नासिका, सा चेदूर्ध्वा भवति, तदा भक्तिमार्गः शोभते। औपनिषदं ज्ञानं शिरः, तत् साध्यं पारमेष्ठ्यं वा। तदपि मणियुक्तकिरीटयुक्तम्, मणिस्तत्र भगवत्स्थाने गच्छन्तो भक्ताः। ते चेत्तत्र न गच्छेयुः, सत्यलोकस्य शोभैव न स्यात्। अतो मणिमत्किरीटं यन्मुकुटे स्थापयति, तेन भक्तास्तत्र प्रतिष्ठिता भवन्ति। हारस्य प्रयोजनमाह—दोर्दण्डषण्डविवरे हरता परार्ध्यहारेणेति। दोर्दण्डाश्चत्वारः, तेषां षण्डं समूहः। तस्य विवरे मध्ये हरता; हरतीति हरन्; मनोहरेण।

त्रैलोक्यशोभां वा हरता, उपलक्षणे तृतीया। मुक्तहारो मुक्ताः सर्वे हारा एवेति। ते हि स्वसंघातं हरन्ति, तेषां समूहो हारः। ते चाऽस्मिन्ब्रह्माण्डे परार्ध्याः। परं ब्रह्मण आयुः, तदर्ध्यः मूल्यं येषाम्। ब्रह्मण उत्पत्तिक्षणमारभ्य तत्समाप्तिपर्यन्तं ब्रह्माण्डान्तरे कृतपुण्यपुञ्जा ये, ते परार्ध्याः। परार्ध्येति पाठे अस्मिन्नवे ब्रह्माण्डे पूर्वोक्तन्यायेन परार्द्धमायुर्हरन्तीति परार्द्धाः। ते च ते हाराश्चेति। ते च भगवता महता प्रयत्नेन संरक्षितास्तेभ्यः परितो दोर्दण्डाः। अशक्यप्रतीकारदोषनिवृत्त्यर्थं पुनर्विवरे स्थापिताः। दोषो दण्डत्वम्, बाधकत्वेन समागतानां प्रहरणार्थम्, न तु रक्षामात्रार्थत्वम्। एवं हारमुक्त्वा कौस्तुभविनियोगमाह—कन्धरा कण्ठः, कं शिरो धारयतीति, सुखधारकश्च। तद्गतेन कौस्तुभेनाऽप्युपलक्षितः। कौ पृथिव्यां स्तोत्रेण भान्तीति ये भगवद्भक्ता मुक्ताश्चैत्यस्य तत्त्वात्मकाः, तेषां समूहः कौस्तुभम्। ते चाऽऽनन्दधारके योजिताः। कौस्तुभं चेद्भगवान्न स्थापयेत्, भक्तानां ब्रह्मानन्दो न स्यात्। चकारादन्यदपि कण्ठाभरणं लक्ष्यते, गोपिकादितत्त्वरूपम्। यथास्थितचकाराच्च वक्षस्थलेऽपि कौस्तुभस्य स्थितिर्बोध्यते। तदा गोपिकादीनामन्येषां वा भक्तानां जगत्प्रकाशकत्वं सिद्ध्यति॥४१॥

एवमाभरणादीनां विनियोगमुक्त्वा अङ्गगतसौन्दर्यस्य माहात्म्यस्य च विनियोगमाह—

SRI SUBODHINI: The two fish-shaped earrings are brighter than the brilliance of lightning! Our Lord's neck and face are seen brilliantly beautiful, with the aquiline nose. On His head, is the crown studded with precious gems. These two earrings symbolize the systems of "Saankhya" and "Yoga" knowledge. The "lightning" is symbolic of "death", and these two types of knowledge of "Saankhya" and "Yoga", are seen as "ignoring", the factor of "death"! The two sides of His face (cheeks) symbolize "LOVE FOR OUR LORD" and "SURRENDER" (Saranaagati) TO HIM! The knowledge is used for attaining the virtue of "detachment" (Vairagyam) and for remembering our Lord! These two

types of "knowledge or system" remove the scourge of "death" (Mrithyu). Due to this only, they become useful for our attaining love and surrender to our Lord! Like, a whale devourers the body of a human being, in the same way, the knowledge of Saankhya and Yoga, acting as a "whale", swallows the factors of "ego" and the "body" of a devotee. In this way, the neck was illuminated by these two earrings, which were supernatural. Through this knowledge only, a devotee attains, both love and surrender to our Lord!

Moreover, our Lord's "nose" is seen as "aquiline" (thrust up). This nose is "blemish free", and this "blemish free" nature enhances the value and brilliance of a devotee,, in the path of devotion! (i.e. blemish and defects corrupt this path of Bhakthi.)

The 'Jnana' of the Upanishads is our Lord's head. Alternately, only through "Jnana", the highest status can be attained. The head is adorned with a crown, studded with precious gems, and this is indicative of the fact, that these "precious stones are the Bhakthas (devotees) of our Lord, and they are with our Lord at all times!" (i.e. they are going to the abode of our Lord). If these devotees do not go to our Lord's holy abode, then, even the most exalted Sathyaloka of Lord Brahma will not become brilliant! In this way, by wearing this precious gem studded crown, our Lord enables His devotees to stay in the pure Sathyaloka (our Lord's head is always compared to Sathyaloka).

The role of the garland is now explained. Our Lord has 4 arms. In their midst, the most enchanting (or the garland, which takes away the brilliance of the three worlds) garland is worn by our Lord. The "liberated

Jeevas" have become this garland. (MUKTHAAHAARA). These liberated "Jeevas" live through the period of Lord Brahma's life viz. "Paraardha"! These liberated "Jeevas" are protected by our Lord, with great efforts! That is why, He has kept, on the 4 sides of these liberated "Jeevas" (symbolized by the garland) the 4 "pillars" in the form of His 4 arms! These arms, also are used to punish those, who come to give sorrow for His devotees.

Now, the role of the "Kaustubha" gem is being explained. The word "Kaustubha" means the "neck". The neck of our Lord is adorned by the "Kaustubha" gem. This gem symbolizes the liberated souls on this earth, and also the "Bhakthas" on this earth! This gem symbolizes the "principles" behind, both "Bhakhti" and "Mukthi"! Our Lord, in this way, is wearing on His neck, His beloved devotees! If He does not do this, then, these devotees will not attain the bliss of Brahman! (Brahmaananda).

The syllable "Cha" (and) indicates, that our Lord has worn, many other ornaments also, which symbolize the principles of the Gopis of Vraja and others. Our Lord, it appears, has worn also, on the chest, this Kaustubha gem, at this time only (i.e. when He wears it on His chest) devotees like the Gopis and others become the brilliant symbols of Bhakthi, in this Universe or make the Universe "brilliant" with their presence.

In this way, after describing the role of the "ornaments", in the following verse, the beauty of our Lord's "body" (i.e. various parts — limbs) is described.

अत्रोपसृष्टमिति चोत्स्मितमिन्दिरायाः-

स्वानां धिया विरचितं बहुसौष्टवाढ्यम्।

मह्यं भवस्य भवतां च भजन्तमङ्ग-

नेमुर्निरीक्ष्य नवितृप्तदृशो मुदा कैः॥४२॥

VERSE 42 Meaning: “Our Lord’s “auspicious divine body” is very beautiful — All the limbs (parts) of His holy self were extraordinarily exquisite! On getting the “Darsan” of our Lord’s holy presence, the devotees began to say, that “Goddess Laxmiji’s beauty has paled into insignificance, in comparison to our Lord’s!” Due to this comparison, the pride of Goddess Laxmiji, caused by to her “beauty”, has ebbed out! Lord Brahma now told the celestials, “Our Lord Sri Narayana has taken up this most beautiful physical form, which is very auspicious for the sake of our Lord Siva and for your sake! On getting this “Darsan” of our Lord, the sages prostrated to our Lord, through their heads, with great joy and happiness! Yet all of them did not feel sufficiently satisfied after getting the “Darsan” of this most wonderfully beautiful form of our Lord!” (i.e. they wanted to have this “Darsan”, for all time!)

श्रीसुबोधिनी : अत्रोपसृष्टमिति। इन्दिराया उत्स्मितं सौन्दर्यगर्वोऽत्रोपसृष्टम्, वत्स इव स्तनपानार्थं भगवत्सौन्दर्यलेशप्राप्त्यर्थं प्रस्थापितमित्यर्थः। इतीति समाप्तिसूचकम्, हस्तेन दर्शयति च। त्रैलोक्यसौन्दर्यं चाऽत्रोपसृष्टम्, चकारात् ब्रह्माण्डात् परभूतमपि। स्वानां भक्तानां निश्चयात्मिकया बुद्ध्या च यद्विशेषेण रचितं ध्यानादिना परिकल्पितम्। सौन्दर्यजनितगर्वश्चोपसृष्टः। सौन्दर्यमेवोपसृष्टम्, गर्वो वा; ततोऽप्युत्कर्षं प्राप्स्यतीति। ये पुनर्लक्ष्म्या भगवति गर्वं प्रतिपादयन्ति, ते लक्ष्म्या दोशमेव कथयन्तीत्युपेक्षणीयाः। शङ्कितमपि तदिति भक्तैः कथमेवं धिया क्रियेत। भगवत्सौन्दर्यप्राकट्यज्ञस्याऽयं

विनियोगः स्पष्ट एवोक्तः। संस्थानविशेषस्य विनियोगमाह—**बहुसौष्टवाढ्यमिति। सौष्टवमवयवविन्यासप्रकारः।** तच्च सौष्टवं ब्रह्मणा निर्मितकमलादिषु वर्तते। तद्वावत् ब्रह्मणा ज्ञायते तावत् सौष्टवं तस्य। ततोऽप्यधिकं बहुसौष्टवम्, तेन च तद्रूपमाढ्यम्। तादृशपि सौष्टवं पूर्णमित्यर्थः। अनेन ब्रह्माण्डेऽस्मिन् ब्रह्मनिर्मितातिरिक्ता अपि भगवदीया बहवः पदार्था भवन्तीति सूचितम्, अन्यथा मूले तथा सौष्टवं न प्रकाशितं स्यात्। एतावदूरे सृष्टिपदार्थानामुपयोग इति नाऽधिकं वर्ण्यते। मूलत्वख्यापनाय माहात्म्यमाह—**मह्यं भवस्य भवतां च भजन्तमङ्गमिति।** मह्यमिति षष्ठ्यर्थे चतुर्थी भगत्स्वरूपस्य स्वफलत्वख्यापिका। राजसतामससात्त्विकानामाधिदैविकादिभेदभिन्नानां सर्वेषामेव भजनीयमङ्गम्। भजनीयमिति वक्तव्ये भजन्तमिति सफलं भजनं निरूपयति, 'ये यथा मां प्रपद्यन्ते' इति वाक्यात्। **भजनीयमिति** पाठस्तु स्पष्टः। सर्वेषां भजनीयरूपप्राकट्येन सर्व एवाऽनीश्वरवादा निरस्ताः, अन्यथा प्राप्तमहाफलानां कथं भजनीयः स्यात्? मोक्षोपयोगिपदार्थाश्चैते न भवन्ति, अधिकारिणां कथं भजनीयः स्यात्? सृष्टौ च कथनं विरुध्येत, नित्यं च ब्रह्मादीनां भगवद्भजनम्; अतो मतान्तरव्यावृत्त्यर्थमेव भगवत्प्राकट्यमिति सर्वेषां भगवद्भजनं सूचयति। तेन सनकादयो भगवन्तं दृष्ट्वा तथात्वं ज्ञातवन्त इति निरीक्ष्य नेमुरित्युक्तम्। सर्वे विशेषास्तेषां दृष्टौ स्फुरिता इति नमनं कृतवन्तः। नमने प्राप्तं दोषं वारयति—**नवितृप्तदृश इति।** न विशेषेण तृप्ता दृशो येषाम्। नमस्कारस्य दर्शनप्रतिबन्धकत्वात् बाह्ये तेषां न रस इति नमस्कारो ज्ञापयेत्, तद्व्यावृत्त्यर्थमवितृप्तदृश इत्युक्तम्। ननु तथापि साधनात्फलमुत्कृष्टमिति दर्शनं परित्यज्य कथं नेमुस्तत्राऽऽह—**मुदेति।** सकृदर्शनेनैव पूर्ण आनन्दो गङ्गायां घट इव निमग्नः, अतो मुदैव नेमुः। मुदैव हि ते नामिताः, पूर्णानन्दाश्चरणयोः पतिता इत्यर्थः। तथा दृष्टिर्न तृप्तेति तेषां तुच्छत्वं निराकृतम्। **कैः शिरोभिः। शिरसा नमस्कारो ब्रह्मविदां ब्रह्मत्वसूचकः॥४२॥**

एवं कृते भगवद्धर्माः प्रविशन्तीति ज्ञापनार्थं तेषु भगवद्धर्माः प्रविष्टा इत्याह—

SRI SUBODHINI: The "pride", which Goddess

Laxmiji had, in her mind, due to her "beauty" got curbed now! Due to this, with a view to attain, even a very small part of our Lord's "beauty", Goddess Laxmiji is putting effort, like a calf would try to be with her mother cow! The word "Yiti" (yes, indeed) indicates, that Goddess Laxmiji's "beauty" disappeared (literally) now, although it is very famous, in all the three worlds! The syllable "Cha" (and) denotes that all the other "beauty", in the other parts of this "Universe" also, became of "no value"!

Our Lord had now taken up an auspicious "body", as per the loving and determined intellect of His devotees, and as per their imagination during meditation. Our Sri Mahaprabhuji says here, that Goddess Laxmiji never ever gets "pride" over her own beauty. Those persons, who say that, Goddess Laxmiji has this "pride", are to be ignored. He asks as to, "How can devotees ever make a statement like this?"

Our Lord's main purpose of manifesting this most beautiful form has been very clearly stated here. It is said, that each part of our Lord's holy body has been made, in a very beautiful way — much better than what Lord Brahma could create! Our Lord has adopted an extraordinarily beautiful form (body) with great care and love for His devotees. (i.e. to make His devotees happy). This beautiful creation is full and total. From this, we have to realize also, that, there are many other materials/ objects/persons belonging to our Lord, which are not created by Lord Brahma! If this was not so, we could never have the creation of such an extraordinarily beautiful form of our Lord i.e. if in the "basis", (Moolam) this type of possibility or seed, is absent!

This divine form is the “basic - root” (Moolarooopa) form! With a view to make us understand this TRUTH, the glory of our Lord is being described. THIS FORM OF OUR LORD HAS BEEN ADOPTED BY OUR LORD, FOR OUR SAKE ONLY! A DEVOTEE GETS BLESSED WITH THE “DARSAN” OF THIS MOST GLORIOUS “FORM”, AS A RESULT OF HIS “BHAKTHI” TO OUR LORD!

All types of devotees, Satwik, Rajasik and Tamasik can worship and serve this “form” of our Lord. The word used here viz. “Bhajantam” clearly states that all these persons have got totally fulfilled, through their service and worship of our Lord - as per the saying of our Lord in the Gita (I also seek my devotee, in the same way, as My devotee seeks me).

Our Lord now manifested His most beautiful “form”, and gave “Darsan” to everyone! In this way, our Lord “defeated” all those, who argue that there is no “God or Lord” at all! If this was not so, how our Lord has continued to remain as worthy of service and worship, (Bhajaneeya) even after their attaining this great result of His “Darsan”? Lord Brahma and others also daily, serve and worship our Lord. With a view to indicate, that all other systems of religious thought and ways (Matam) are “incomplete or untrue, our Lord had taken this most auspicious “form”. Due to this, the Sanakaadi brothers, realized, that this is THE FORM OF OUR LORD, WHICH SHOULD BE ALWAYS SERVED AND WORSHIPPED! They now began to prostrate to this divine form. Their “eyes” were not “satisfied” with this “Darsan” only! Then, why did they do the prostrations, especially when prostrations put obstacles in the continuous “Darsan” of our Lord!?

This is due to the reason, that they did not get the "bliss" in this "external Darsan", due to which, they "carried" our Lord, to their "inside", and attained the result of "bliss". Doing "prostrations", is a "spiritual step" (Saadhan). Better than this "practice", is the "result" of our Lord's "Darsan"! Even then, why did they do prostrations? On this, it is said, that A DEVOTEE ATTAINS FULL AND TOTAL BLISS, AFTER GETTING "ONE DARSAN" OF OUR LORD ONLY – LIKE A POT GETS FULLY SUBMERGED IN GANGA WATERS! Hence, the sages had prostrated to our Lord, due to their "love and Bhakthi" only. Alternately, the bliss of our Lord made them do the prostrations to our Lord. Due to the total bliss, which, they had experienced, they fell at the feet of our Lord, as their "satisfaction", was not yet fully felt, by them! They prostrated, through their "heads". This sort of prostrations denote the Jnana of the knowers of Brahman!

By doing like this, the holy and auspicious "virtues" of our Lord (Guna) enters into one's heart! With a view to explain this, through the next verse, it is said, that "the virtues of our Lord, entered into them".

तस्याऽरविन्दनयनस्य पदारविन्दकिञ्जल्क-

मिश्रतुलसीमकरन्दवायुः।

अन्तर्गतः स्वविवरेण चकार तेषां-

संक्षोभमक्षरजुषामपि चित्ततन्वोः॥४३॥

VERSE 43 Meaning: Though the Sanakaadi sages were submerged in the bliss of Brahman, being the devout votaries of Imperishable Brahman (Akshropaasak), even then, when the blissful wind, fragrant with the

Kesar and Tulasi, from the holy lotus like feet of our Lord, with His lotus like eyes, entered into their "inside", through their nostrils, then, a great disturbance (agitation) took place in their mind and bodies — through which, they could not control themselves!"

श्रीसुबोधिनी : तस्याऽरविन्दनयनस्येति। तेषां चित्ततन्वोः भगवच्चरणसंबन्धिवायुः संक्षोभं कृतवान्, तच्चाऽयुक्तम्, यतस्ते अक्षरोपासकाः। आत्मरूपब्रह्मोपासकास्ते देहेन्द्रियान्तःकरणधर्माध्यासरहिताः। अतस्तेषां न कापि क्षोभः। भक्तिरसस्तु नास्त्येव। तथापि भगवत्सान्निध्यात् भगवदीया धर्मा यथा महादोषं दूरीकुर्वन्ति तथाऽतिशयमप्यादधते। तत्र तेष्वतिशयाधाने संस्कारा उच्यन्ते—तस्यारविन्दनयनस्येति। स हि प्रसिद्धः सर्वानेव स्वापेक्षितान् भक्तान् करोति, तथैतेऽपि भगवदपेक्षिताः। अनेनच्छयैव ते भक्ताः कृता इति ज्ञापितम्। किञ्च, अरविन्दनयनस्येति। कमलनयनस्य दृष्ट्यैव ते संस्कृता इति। अरविं द्यतीति रविव्यतिरिक्तं खण्डयतीत्युपजीव्यातिरिक्तं धर्मं तेषामपि दूरीकरोतीति तेषां विरुद्धधर्मान् निवर्तयति। नयनं हि प्रापकम्, प्रापणरूपत्वात्। अतो दृष्ट्या बाधका धर्मा दूरी कृताः, प्रयोजकाश्च स्थापिता इत्युक्तम्। किञ्च, पदारविन्देति पादयोः स्पर्शस्तेषु वृत्तः। पद्यते ज्ञायते इति पदं ज्ञानात्मकम्, तत्स्पर्शं तेषां विशेषज्ञानमपि गतम्, वयमात्मविद एवेत्याग्रहो निवृत्त इत्यर्थः। तदप्यरविन्दं स्वप्रकाशातिरिक्तमात्मनि दूरीकरोतीति ज्ञानधर्मो निरूपितः। तस्य किञ्जल्काः केसराः, खण्डशो दोषनिवर्तकाः, तैरौषधैरिव मिश्रो यो भक्तिनिष्ठभक्तत्वापादकशरीरजनकरजोमिश्रो वायुर्ग्राणमार्गेणाऽन्तः प्रविष्टः (स) स्थूलशरीरनिरपेक्षमेव मध्ये शरीरमुत्पादयति। तदा चित्तदेहयोः पूर्वयोरंशतो ग्रहणत्यागकरणात्संक्षोभो युक्त एव। गन्धस्य हि द्वारं नासिका, अतस्तत्र गन्धस्य प्रतिबन्धो न जातः। अयं च गन्ध आधिदैविक इति स्वशब्दप्रयोगः, तेषां सर्वेषामेव साधनस्य तुल्यत्वात्। अत एव चतुःसनोऽपि प्रह्लादो भक्तो जातः। जयविजयगता भक्तिश्चतुर्षु स्थापितेत्यर्थः। ज्ञानं च तेषां ताभ्यां दत्तमिति॥४३॥

ततो भक्तवत्ते प्रणामं कृतवन्त इत्याह—

SRI SUBODHINI: In the “mind and body” of the sages, the wind related to the lotus like feet of our Lord created a great “disturbance”. This is the purport. This, of course, is not appropriate. Why? These sages were devout votaries of the Imperishable Brahman! Due to this, these sages did not have the “ignorance and bondage” of their mind, senses and the bodies! Hence, they never can have any disturbance or decline in them! They have also not yet attained the bliss of Bhakthi. Even then, through the holy presence of our Lord, our Lord ensures the removal of all types of big “blemish” of those, who belong to Him and infuses into them, great virtues of His own nature and “form”!

Our Lord, with His lotus like eyes, makes those, whom He desires to make, as “His own”, as His devotees. In the same way, our Lord desired to make these sages as “His own”, and through His own will and desire, our Lord made them His “Bhakthas”! Through His lotus like eyes only, our Lord purified them, and made them as His devotees.

Our Lord removed all their “opposite qualities” (i.e. against total Bhakthi to our Lord) through His “vision”, and established in them, all the required virtues! They were touched by the “feet of Jnana” of our Lord, through which, their “blemish” of thinking themselves, as “Jnanis”, or feeling, that they were knowers of “Aatma” was removed!

Our Lord’s holy feet is itself a “lotus flower”. Due to this, our Lord’s holy feet removes all the other qualities, except the brilliance of the “Aatma”. Through this, the quality and virtue of “Jnana” is

described. The “Kesar” in the lotus like feet is a medicine, which removes gradually the various “blemishes” in the mind. The dust of our Lord’s holy feet, brought by the blowing wind, enables the devotee to become infused with the highest Bhakthi, and also create a “body”, which is fit to hold and experience the highest devotion to our Lord! This “wind” goes through the nostrils into the gross body, and creates, in the middle, a new body. In this process, as the earlier mind and body (some parts thereof) have to be given up, and the new mind and body has to take over, there is bound to be some “disturbance” inside! This “fragrance” is celestial in nature! The word “Swa” (ones own) indicates, that these sages regarded all types of “spiritual discipline” as same. Due to this, their “nostril”, which was accepting this “fragrance” and making it go inside, can be construed as “free” (not dependent). That is why, though Sri Prahlada was one of the 4 sons, he became the highest Bhaktha of our Lord (i.e. he made an independent way for himself). The “Bhakthi” in Jaya and Vijaya, was taken out by our Lord, and the same was established, in these 4 sages by our Lord, and in turn, He gave the “Jnana” of the sages, to His two gatekeepers!

The sages now offered the “prostrations” like ideal “Bhakthas” will do, and the same is explained below.

ते वा अमुष्य वदनासितपद्मकोशमुद्वीक्ष्य-

सुन्दरतराधरकुन्दहासम्।

लब्धाशिषः पुनरवेक्ष्य तदीयमङ्घ्रिद्वन्द्वं-

नखारुणमणिश्रयणं निदध्युः॥४४॥

VERSE 44 Meaning: “The sages saw our Lord’s

holy face, which was so very beautiful with exquisite lower lip. His face had the sweet soft smile of the Kundakali flower!, and the hue of the blue lotus bud! On getting "Darsan" of such a face, and on getting His blessings (benediction), they saw the holy lotus feet of our Lord, which was made brilliant, through red nails, resembling the precious gem of Padmaraaga! They began to meditate on this holy feet, in their mind!"

श्रीसुबोधिनी : ते वा इति। ते चत्वारोऽपि वै निश्चयेन भक्त्या व्याकुलिताः। भगवदीयमङ्घ्रिद्वन्द्वं निदध्युः। भक्तिर्हि भगवत्सम्बन्धं सर्वतः प्रापयितुं सकृदेव सर्वं देहेन्द्रियादि क्षोभयति। तत्र ज्ञानादिना न निर्वृतिः, अन्योन्यविरोधान्न समाधानम्, अतः केवलं सर्वसमाधानकर्तृ-भगवच्चरणारविन्दद्वन्द्वं निदध्युः। ध्यानात्पूर्वं तेषामनिर्वृतौ हेतुमाह—अमुष्येति। स्वस्य भक्तत्वमुत्पादितवतो वदनमेवाऽसितपद्मकोशो नीलकमलमुकुलम्, उद्वीक्ष्य, लब्धाशिषो भूत्वा, अनुरागदृष्टिं प्राप्य, पुनरवेक्ष्य; बहुधा नमस्काराः, बहुधा च मुखदर्शनम्, माहात्म्यज्ञानम्, स्वरूपसौन्दर्यं चाऽन्तःकरणं दृष्टिं च वशीचकारः। जीवस्तु तदुभयानुरोधी पर्यायेण तयोः समाधानं कृतावांस्तथापि तद्द्वयं न समाहितम्, उभयोरेकधासमाधानाभावादेकोपद्रवःसिद्ध एव। असितपद्मकोशमित्यभूतोपमा। देशान्तरे तादृशकमलसम्भवः। ऊर्ध्ववीक्षणे नयनस्य हेतुत्वार्थं तथोक्तम्। तद्धि न सर्वकृष्णम्। रूपतो ज्ञानतश्चाऽस्य तथात्वं भविष्यतीति ख्यापनार्थं पद्मपदप्रयोगः। सजातीया जातीयपोषका इति, कोशपदेन तद्गतानां रक्षा सूचिता। ऊर्ध्ववीक्षणेन चरणयोः पतिता एव ते मुखारविन्दं पश्यन्तीत्युक्तम्। सुन्दरतरं यत् कुन्दपुष्पम्, तद्ब्रह्मासौ यस्य। इयमेव ह्याशीः। सुन्दरतरत्वेन पूर्वावस्थानिवारकमायाप्रवृत्तावपि पूर्वावस्थाकृतसुखनिवृत्त्यभाव उक्तः। तरपप्रत्ययेन चाधिव्यमुक्तम्, ब्रह्मानन्दाद्भजनानन्दस्य महत्त्वात्। सुन्दरतरमधरं वा। तदा तत्र परमानन्दादधिकरसो लोभात्मकः स्थापित इति तद्रसस्पर्शी हासो गोपिकानामिव सुखदः। तस्य सुन्दरतरत्वमानन्दमूर्तेरक्षरानन्दाद्भजनानन्दाच्च महानानन्द इति ज्ञापयति, अन्यथा केवलमोहोऽनिष्टहेतुः स्यात्। कुन्दपुष्पसाम्यता भौतिकरागव्यावृत्त्यर्था। मोहोऽपि भक्त्यर्थमेव न विषयार्थः। कुं पृथ्वीं द्यति

खण्डयतीति कुन्दम्। एतादृशं प्रसादं प्राप्य पुनरवेक्षणं स्वहृदये भगवच्चरणारविन्दाविर्भावार्थम्। अत एव तदीयमङ्घ्रिद्वयमाविर्भावात् चित्ते निगृह्यत इति निदध्युः। द्वन्द्वपदमवताराभिप्रायम्। साकारब्रह्मवादे नाऽन्यथासिद्धिः स्यात्। तस्य चरणस्य भक्तिमार्गसिद्धस्य सर्वपुरुषार्थदातृत्वज्ञापनार्थम्—नखा एव ये अरुणमणयः, तेषामाश्रयणं यत्र। ते हि चिन्तामणि अरुणवर्णाः, अनुरागपूर्वकत्वात्। अनेन तेषां सर्वोऽपि मनोरथः पूर्ण इति सूचितम्॥४४॥

एव तेषां भक्तकृत्यमन्तरुक्त्वा स्तोत्रादिलक्षणं बाह्यमाहुः—

SRI SUBODHINI: “Due to the intense “Bhakthi”, rising in their mind, the four Sages, began to meditate on the lotus feet of our Lord. Only true “Bhakthi” for our Lord, creates the disturbance in the body and senses, so that the entire self is “joined” fully, with our Lord! This is the primary role of ‘Bhakthi’! At this time, Jnana and other attributes/virtues cannot end this sort of “disturbance”, created inside one’s mind! The goal is to attain peace and happiness. But, there is opposition between these two faculties viz. Jnana and Bhakthi, and due to this, there is no solution at all! But, our Lord’s holy lotus like feet is capable of conferring happiness and peace, in every way! The sages, realizing this, began to meditate on this holy feet of our Lord! Before the “meditation”, the reason for their lack of peace, was the “Darsan” of our Lord’s “face”. Our Lord, desiring to make these sages into real “Bhakthas”, gave them “Darsan”, similar to the blue lotus bud! He also blessed them. They got, now, the vision of our Lord, expressing great love to them! Then, after getting our Lord’s “Darsan” many times, they prostrated to Him, again and again! On doing like this, they got to know the glory and greatness

of our Lord (Mahaatmya Jnana). This "Jnana", along with the experience of our Lord's beauty of His "form" made the vision and inner mind of the sages, as belonging to our Lord! (i.e. made them come under our Lord's control). The sages had tried their very "best" to attain peace, earlier, in their inner vision and mind. But they had never succeeded to achieve this. When they had succeeded in one, the other usually presented itself, with many obstacles, and vice versa!

The comparison to the blue lotus bud, is a new one — never mentioned before! — for the very simple reason, that blue lotus bud does not get originated in this country! They are seen in foreign lands. The sages had the "Darsan" of our Lord's lotus like face, while they had fallen at His lotus like feet! They saw the most beautiful face, like the Kunda flower, along with His soft, sweet smile! Our Lord's "smile" is His benediction and conferring His blessings!

The word "very beautiful" is used to convey the meaning, that the Maya power of our Lord had removed their previous "Status" only (i.e. lack of "peace"), but not it's "bliss"!

Our Lord's lower lip contained very special "bliss" and beauty! The purport is, that the bliss of service and worship of our Lord, is greater than the bliss of Brahman! Our Lord had established a greater 'bliss' in His lower lip, which symbolizes the quality of "attachment" (Lobha). Because of this, our Lord's soft sweet smile touches this "bliss", which is capable of giving the highest "bliss", like the Gopis of Vraja. In the beautiful "principle" of this blissful form

(Aanandamoorthi) there is a greater bliss than the bliss of the Imperishable Brahman, and the bliss of service and worship of our Lord (Aksharaananda and Bhajanaananda). This is what is being told! All types of infatuations are also removed by our Lord, as infatuation causes all kinds of sorrow and difficulties.

The comparison to the "Kunda" flower is made, for the purpose of removing the "attachment and desire", to all physical and gross objects/pleasures. The "infatuation" which remains, is for the sake of "Bhakthi" only — and not for enjoying "worldly" objects/pleasures. The word "Kunda" means, that which cuts through the earth.

After attaining our Lord's "grace", the reason for seeking our Lord's "Darsan" is to enable them (i.e. the Sages) to establish, our Lord's lotus like feet, in their heart! For this sake, they began to meditate on His two lotus like feet. The word "Dwanda" (dual) is used with a view, that our Lord also manifests Himself through His incarnations. The holy feet of our Lord and the Bhakthi to Him, enables the devotee to attain all his "human" goals. To enable us to realize this, it is said, that the red nails on the holy feet, were like the precious stones, and they symbolized "love of our Lord to His devotees". Hence, all the "desires and aspirations" of the 4 sages got fulfilled through these!

In this way, after telling the establishment of "Bhakthi" in their inner mind (and it's actions), through the following verse, the external actions done, through their "Bhakthi", like the singing of our Lord's "praise" etc. are being told.

पुंसां गतिं मृगयतामिह योगमार्गैर्ध्यानास्पदं बहु मतं नयनाभिरामम्।
पौंसं वपुर्दर्शयानमनन्यसिद्धैरौत्पत्तिकैः समगृणन्तुतमष्टभोगैः॥४५॥

VERSE 45 Meaning: "The sages began to sing the "praise" of our Lord Sri Hari, whose attributes and glory are limitless i.e. (1) He is the "subject" of meditation for those, who seek the goal of liberation, through the path of 'Yoga'. (2) He is the highest Lord, worthy of the greatest respect, honor and adoration. (3) He is the Lord, who increases the "bliss of our eyes", after graciously giving His "Darsan". (4) He is the "primordial Purusha" who inspires His devotees to sing His glories. The sages began to sing the "praise" of our Lord Sri Hari's virtues and His 8 "Siddhis" (attainments – powers), which are inherent in Him."

श्रीसुबोधिनी : पुंसामिति। भगवति स्तुतिर्युक्तैव, न त्वसदुणोरोपभूता। ननु ज्ञात्वा हि भगवदुणा वक्तव्याः, भक्तैरेव च ज्ञायन्ते गुणाः, एते च पूर्व न भक्ता इति कथं गुणज्ञानमित्याशङ्क्य, भक्तत्वाभावेऽपि पूर्वमेते योगिनः, तत्र योगसिद्ध्यादिकं भगवता जातमिति, ते मार्गेण तादृशं माहात्म्यं ज्ञायत इति वक्तुं योगोपयोगित्वेन भगवन्तं विशिनष्टि पञ्चभिर्विशेषणैः। योगे प्रथमं ध्येयं रूपम्, अन्ते च योगसिद्धिप्रदम्, मध्ये त्रीणि रूपाणि। निरन्तरध्यानेन तस्मिन्नादारः, तदा बहुमतं तद्भवति। ततो भगवत्साक्षात्कारः, तदा नयनाभिरामो भवति बहिर्दर्शनं दत्त्वा। अन्तरपि स्वदेहान्तर्हृदये प्रादेशमात्रं द्वितीयस्कन्धोक्तं पुरुषं पश्यति, तदा तदुक्तप्रकारेण फलं भवति। अवान्तरफलं चाऽणिमादिरूपं भवतीति तत्रैवोक्तम्। योगस्य बहुविधत्वात् तत्तत्फलदानार्थमिदं रूपं ध्यायत इति सर्वफलदातृत्वं तज्ज्ञस्य ज्ञायत इति वक्तुम्, नानाविधगतिम्, मोक्षरूपां वा, मृगयतां पुंसां ध्यानास्पदमित्युक्तम्। पुरुषा एव योगिन इति पुंसामित्युक्तम्। बहुकालं योगं विधाय योगबलेन सार्वज्ञ्ये जाते प्राणिनां का गतिरित्यपेक्षायां तन्निश्चयार्थमपि भगवान् ध्यायत इति मृगयतामित्युक्तम्। पुरुषरूपमन्तर्यामिरूपमेव, साक्षात्फलसाधकत्वेन तस्यैवोक्तत्वात्।

बहुभ्योऽणिमाद्यष्टैश्वर्यं प्रयच्छन्नपि स्वयं रिक्तो न भवतीति विज्ञापनार्थमनन्यसिद्धैरित्युक्तम्। भगवतोऽणिमादयो नाऽन्यत्र सिद्धाः, अतो दीयमाना अपि नाऽन्यत्र स्वतो गच्छन्ति, किन्त्वंशत एव। तत्र हेतुरौत्पत्तिकैरिति, न हि स्वाभाविका गच्छन्ति। अष्टभोगा अणिमादयः। मनसा सह षट् ज्ञानेन्द्रियसुखानि, गुह्यवाग्भोगौ वा अष्टभोगाः। अष्टभागैरित्यपि पाठे स एवार्थः। सम्यग्गृणनमग्रे स्पष्टीभविष्यति॥४५॥

स्तोत्रमाहुः पञ्चभिः—

SRI SUBODHINI: The sages sang this appropriate “praise” of our Lord, expressing their true feelings of “love” to our Lord! They had realized, the limitless nature of our Lord’s “virtues” and then only, they sang our Lord’s “praise”! ONLY TRUE “BHAKTHAS” ARE AWARE OF OUR LORD’S VIRTUES! These sages, were not, in the first instance, the “highest” devotees of our Lord. How did they attain the knowledge, about the virtues of our Lord? This is answered by telling that, they were not the devotees of our Lord, earlier, (as they were only “Yogis”) and even success in “Yoga” was secured by them, only through the grace of our Lord! Even through this “path” (i.e. “Yoga”), the true glory (Mahaatmyam) of our Lord can be realized. Thus, five important “qualifications”, pertaining to our Lord, which are useful in the path of “Yoga” also are explained. These “virtues” are: (1) A devotee attains the knowledge, about the divine form, which is appropriate to be meditated upon. During this process, three “forms” of our Lord are meditated. In the end, the devotee meditates on the “one” divine “form”, which confers the benefits of “Yoga”. (2) By doing constant and continuous meditation on these “forms” of our Lord, the devotee gets “honor and respect” for these “forms” of our Lord!

This "form" becomes worthy of service, respect and worship. (3) After this, our Lord's actual "Darsan" takes place! This "Darsan" takes place "outside", and the eyes attain great "bliss". (4) The "Yogi" gets the "Darsan" of our Lord, in his "inside" also (i.e. in his "heart", as described in the second canto). He also attains the "benefits and results" as explained therein. (5) He, then, attains the various "Siddhis" as explained, in the second canto.

This practice of "Yoga", is of many types and, it is governed by the "goal", which one is seeking to attain! But, whatever "result" is desired for, it is enough, if meditation is done on this divine "form" of our Lord only! - AS THIS FORM OF OUR LORD SRI NARAYANA ONLY GIVES, ALL THE "RESULTS", FOR EACH AND EVERYONE, AND FOR ALL TYPES OF "EFFORTS"! (SARVA PHALA DAATA). That is why, it is said that, "our Lord's divine form is worthy of being meditated upon, by those, who are eager to attain, different types of benefits or liberation itself". The word, "PUMSAM" denotes, that usually the "males" only undertake to do, these Yogic practices.

We have to consider, now, as to what really happens, after practicing "Yoga", for a long time, and after attaining the goal of being the "all" (identifying the "oneness" with everyone) and the resultant powers? On this, it is said, that even this "result" is given by our Lord only. Hence, it is wise to meditate on our Lord's "form" only for attaining this Yogic attainment - as our Lord is the "indwelling Purusha" (Lord), who is the actual "giver" of all results! No one else can confer any result, except by our Lord.

Our Lord is “omnipotent” i.e. all the “powers” are fully present in Him, at all times! Hence, it is He, who blesses the Yogis with the “powers”. Through this “giving away” of powers, He does not become “empty”, or devoid of any power! He continues to be “FULL” (POORNA) at all times! The 8 “Siddhis” (powers) are there, and 6 of them, give “bliss” to mind and the senses of knowledge, and 2 of them cater to the joy of the “word”, and the senses of “action”! This “praise” will become clear, in it’s meaning, through the later verses.

Through, the following 5 verses, the Sanakaadi brothers sing their “praise” of our Lord.

कुमारा ऊचुः।

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां-

त्वं सोऽद्यैव नो नयनमूलमनन्त! राद्धः।

यर्ह्येव कर्णविवरेण गुहां गतो नः-

पित्राऽनुवर्णितरहा भवदुद्धवेन॥४६॥

VERSE 46 Meaning: “The Sanakaadi sages said, “Oh Lord! who is all-pervasive! (Omnipresent). You are present in the heart of all “Jeevas”, as the “indwelling Lord” (Antaryaami). If the “Jeeva” is wicked and bad, even then, You are equally present in him! — but, You remain hidden from the “vision” of these wicked “Jeevas”! (Unseeable, though You are present in them). Our father, Lord Brahma, who had got originated from You, had told us, about your sacred “secret”! At that time, through your grace, You had already entered, through our ears, into our hearts! Hence, it is not, that You have blessed us, today, only! You have blessed us, through your grace, with your actual

holy presence, so that, we can see You today, in person, through our physical eyes!"

योऽन्तर्हित इति। योगे लोके तथा भक्तो भवान् विख्यातमङ्गलः।
सर्वात्मना वयं दासा लब्धं तत्र च यत्फलम् ॥१॥

KAARIKA 1 Meaning: "Oh Lord! In Yoga, in Sri Vaikuntam and in "Bhakthi", it is well known, that You are of the nature of auspiciousness! (Mangalaroopam). We are your "servants" in a total way! Whatever benefit is attainable through this "servantship" (Dāsatwam) has been attained by us!"

एतावतैव तैः स्तोत्रं कृतं भक्तयाऽतिविह्वलैः।

अपराधस्य करणान्नाऽधिकं स्फुरितं हृदि ॥२॥

KAARIKA 2 Meaning: "Affected by intense "Bhakthi", the Sanakaadi brothers did only this much "praise" — as due to their "offence" (committed in our Lord's holy abode), they did not get any significant or special inspiration, of our Lord's limitless glory and virtues, in their hearts."

श्रीसुबोधिनी : तत्र प्रथमं भगवन्तं ब्रह्मत्वेन स्तुवन्तः शास्त्रार्थपरत्वं स्तुतिपरत्वं वा मा भवत्विति पूर्वदर्शनेन यो दृष्टः स एवाऽयमिति प्रत्यभिज्ञां वदन्तस्तस्याऽन्तर्यामित्वं समर्थयन्ति—योऽन्तर्हित इति। यस्त्वं दुरात्मनां हृदि गतोऽप्यन्तर्हितः, सोऽद्यैव नोऽस्माकं नयनमूलं नो राद्धो न सिद्धः; किन्तु यर्होव कर्णविवरेण हृदयं गतः, तदैव परावृत्तचक्षुषा दृष्ट इति नयनमूलं तदैव राद्धः। ब्रह्म प्रकारद्वयेन निश्चीयते, शास्त्रतोऽनुभवतश्च। तत्र शास्त्रं दुष्टानां ब्रह्मसाक्षात्कारो न भवतीत्याह, न तु सतां साक्षात्कारो भवति, तथा सत्यनुवादकत्वं स्यात्। अत उपनिषदमात्म-ब्रह्मवाक्यरूपाणामनधिकार्यसाक्षात्कारविषयप्रतिपादकत्वम्। तदैव प्रथममत्राप्याह— यस्त्वं दुरात्मनां हृद्गतोऽप्यन्तर्हित इति। स त्वमेव। अनेन शास्त्रप्रतिपाद्यो भगवानेवेति निरूपितम्। स एव हृदये प्रकाशत

इत्यनुभवमाह—सोऽद्यैवेति। बहिरिन्द्रियविषयत्वेनात्मत्वं स्यादितिदमप्यस्माकं चक्षुरात्मदर्शनाभ्यासवतामावृत्तमेवेति न बहिर्दर्शनमिति वक्तुं पूर्वदर्शनेन सह साजात्यं प्रतिपादयन्त आहुः—अद्यैव नयनमूलं राब्ध इति। एतद्दर्शनस्याऽप्रथमदर्शनत्वादनादर एव, प्रथमदर्शनस्यैव अनधिगतार्थज्ञानत्वेनाऽऽदरविषयत्वात्। भक्तिमार्गानुसारेणाऽप्यन्तर्भगवत्साक्षात्कारो जात इति वक्तुम्—कर्णविवरेण गुहां गत इत्युक्तम्, अन्यथा अन्तरेव तस्याऽऽविर्भाव उक्तः स्यात्। ‘प्रविष्टः कर्णरन्ध्रेण’ इति तु भगवच्छास्त्रम्। पूर्वमपि वयं भवदीया एव, अन्यथाऽस्मत्पिता ब्रह्मा भवद्रहस्यमस्मासु न वदेत्। न च ब्रह्मा शास्त्राधिकारं न जानातीति वक्तव्यम्, यतस्तव साक्षादौरसः पुत्रः। अतः ‘स्वानां भावसरोरुहम्’ इति न विरोधः॥४६॥

एवं भगवन्तं परब्रह्मत्वेन स्तुत्वा, आरोपेणैवं कथनमित्याशङ्कान् व्यावर्तयन्ति—

SRI SUBODHINI: In the first instance, they are doing the “praise” with the attitude of our Lord being the highest truth — Brahman! That, this “praise” has been already mentioned in the scriptures, or it has been done, just for the sake of rendering a “praise” of our Lord — to avoid this sort of understanding, these sages say, that THIS FORM OF OUR LORD IS THE SAME FORM WHICH THEY HAD SEEN (DARSAN) EARLIER! They identified our Lord’s “form” and remembering their earlier ‘experience’, and they say, that our Lord is the “indwelling Lord” of all ‘beings’! (Antaryaamitwam). “Oh Lord! You are present, in equal measure, in the heart of wicked persons too! But, You do not give “Darsan” of your divine form, to these persons! You had entered into our heart, through our ears, when our father Lord Brahma, had described your noble and divine qualities, much earlier! At that time, we had your “Darsan”, in our hearts!

"Through the scriptures and experience, it is proved, that this form of your's, Oh Lord! is of "Brahman" only! In the scriptures, it has been told clearly, that this "divine form" is not "seeable" by wicked persons; but the scriptures do not say, that noble and saintly persons can have this "Darsan" on their own! Hence, the Vedas say that, the devotee who has no sorrow, will get this "Darsan", and the one, who does not deserve, or who is not rightfully entitled, will not get this "Darsan".

ON WHOM, THE GRACE OF OUR LORD COMES UPON OR WHOM, OUR LORD, THROUGH HIS GRACE, CHOOSES TO BLESS WITH HIS GRACE, HE ONLY ATTAINS THE "DARSAN" OF OUR LORD. Our Lord, though He is present in their hearts, does not give His "Darsan", to wicked and bad persons.

"Oh Lord! You are the indwelling Lord of the Universe, and is present in all 'beings'. The scriptures hail You only as the Lord — Bhagawaan — You are always present, in a brilliant way, in the heart of everyone! This is experienced by us also!

The sages say that, "Oh Lord! it is not, that You have given "Darsan" to us today only". The purport of this is that, (1) If our Lord was to give His "Darsan", in the "outside" only — for the senses — then, His status, as the "Aatma" of everyone, will be lost sight of! (i.e. no one will be interested or know this truth). (2) We, the sages, have got the "Darsan" of our Lord, as the "principle of Aatma", as our eyes are always "inward looking"! (3) Hence, in reality, this "Darsan" is not a "Darsan" given outside, by our Lord, and this "Darsan", is same and equal to the "Aatma Darsan" which we have, at all times! (4) That is why, we have

said, that it is not, that You have given us your "Darsan" only today! If the Lord, was to give "Darsan" outside only, then, it is possible that, we may develop, lack of regards and respects, for the Lord. But, as we have already seen this divine form "inside" of us, and are seeing HIM, at all times, we consider this "Darsan" of our Lord "outside", as due to the grace of the "Aatma" only, which is "inside", in each one of us! Due to this, there will not be any lack of respect or love for our Lord!

As per the path of Bhakthi also, the actual "Darsan" of our Lord, has happened "inside" of all of us! To say about this experience, the sages say that, "Oh Lord! You had entered earlier into our heart, through our "ears". They did not say, that the Lord "appeared by Himself, in their inside"! This is as per the holy scriptures. The sages say, "even before, we belonged to our Lord! If we were not devotees of our Lord, then, our father Lord Brahma would not have told us the secret, regarding our Lord Sri Narayana. Lord Brahma knew well, as to who is deserving to hear, about the holy scriptures, pertaining to our Lord! — "especially when He is your own son!"

The Lord is said to be the "lotus flower", which is of the nature of the love and Bhaava (attitude) of His Bhakthas" (SWAANAAM BHAAVA SARORUHAM). Hence, the "words", now spoken by the sages, are indeed appropriate!

In this way, the sages sang the praise of our Lord, as the highest "Brahman". A doubt may arise, as to whether, the "virtues of another" have been superimposed on our Lord! (i.e. those of Brahman

superimposed on our Lord). This doubt is removed, as per the following verse.

तं त्वा विदाम भगवन्परमात्मतत्त्वं-

सत्त्वेन संप्रति रंति रचयन्तमेषाम्।

यत्तेऽनुतापविदितैर्दृढभक्तियोगैरुदग्रन्थयो-

हृदि विदुर्मुनयो विरागाः॥४७॥

VERSE 47 Meaning: "Oh Lord! YOU ARE THE HIGHEST SPIRITUAL PRINCIPLE! (PARAMA TATWAM). We have realized You in this way. At this time, with a view to shower your bliss on your devotees, (and love), You have manifested with this most auspicious divine form! Great sages, have made their Yoga of Bhakthi to You, firm, after undergoing various types of difficulties and sorrow! Due to this, their bonds, by way of ego and other propensities caused by the power of Maya, have been shattered to pieces! Such great sages, endowed with deep detachment (Vairaagya) are always experiencing this divine form, at all times."

श्रीसुबोधिनी : तं त्वा विदामेति। तमेव परब्रह्मरूपं त्वां विदामः। अन्यथा ज्ञात्वा अन्यथाकथनार्थमुत्प्रेक्षा भवति; तथा प्रकृते नाऽस्ति, किन्तु त्वां परमात्मतत्त्वमेव जानीमः। एते हि साङ्ख्यानसारिणः, एतेषां तत्त्वपदप्रयोगः सर्वत्र। तत्त्वं सहजं रूपम्। तत्र तत्त्वेष्वात्माऽप्येकं तत्त्वम्। तत्र तेषामप्यात्मनश्चैविध्यम्। अस्मदादिजीवा अंशप्रायाः, तेऽप्यात्मान इत्युच्यन्ते। यश्च प्रकृत्यधिष्ठाता मुख्यः, सोऽप्युच्यते पञ्चविंशतितत्त्वेषु परः श्रेष्ठः। ततोऽप्युत्तमोऽसङ्गोदासीनः परमात्मा, स एव प्राप्य इति तं त्वां जानीम इत्यर्थः। ननु तस्य स्वप्रकाशत्वमात्मवृत्तिवेद्यत्वं वा सम्भवति, न तु चक्षुर्विषयत्वमित्याशङ्क्य तन्मतानुसारेण परिदृश्यमानत्वं समर्थयन्ति-सत्त्वेन संप्रति रंति रचयन्तमेषामिति। इदानीं वैकुण्ठे स्थितानामेषां भक्तानां प्रीत्युत्पादनार्थं शुद्धं सत्त्वं पुरुषरूपं कृत्वा तिष्ठसीत्यर्थः। असङ्गोदासीन

एव स्वभक्तानुरोधेन तथा करोति, अन्यथा तस्य फलत्वं शास्त्रार्थत्वं च न स्यात्। किञ्च, यदि भगवान् सत्त्वाविर्भावं न कुर्यात्, तदा ज्ञानमपि न सिद्धेदित्याह—यत्तेऽनुतापविदितैरिति। यदा जीवात्मा संचरन् बहुकालं बहून् क्लेशान् प्राप्नोति, तदा भगवतः कृपा उत्पद्यते, अयं स्वानन्दानुभवयोग्यः क्लेशं प्राप्नोतीति। स क्लेशो भगवतैव जात इति कृपानुतापरूपेण निरूप्यते, अन्यथा लौकिक योगप्रकारा लौकिकबुद्धिगम्या न भवन्तीति भगवत्कृपयैव तादृशयोगमार्गाणां परिज्ञानम्। त एव दृढा भवन्ति, भक्तिप्रधानाश्च। भक्तिमार्गसिद्धयोगा वा। भगवतः सत्त्वाविर्भाव एवैतद्भवति। किञ्च, उद्ग्रन्थयोऽपि कृपयैव भवन्ति। अहङ्कारग्रन्थिः रजस्तमोभ्यां दृढो भवति, तद्भगवत्सत्त्वप्राकट्येनैव शिथिलो भवतीति। किञ्च, मुनयोऽपि तेनैव भवन्ति, विरागाश्च। भक्तियोगैश्च वेदनं न केवलैः, किन्तु भगवत्सत्त्वसहितैरेव। अतः सर्वोपकारित्वात्सत्त्वप्राकट्यमित्यर्थः ॥४७॥

एवं सन्मार्गानुसारेण सत्त्वरूपमेतदिति निरूप्य भक्तिमार्गानुसारेण तद्रूपं परमपुरुषार्थरूपमेवेत्याहुः—

SRI SUBODHINI: “Oh Lord! You are the form of “Parabrahman” (Absolute Brahman). This, we have realized fully! We have understood You, as the principle of “Paramaatma”!” The sages were the followers of the Saankhya system. Hence, they always refer to the “principles” - TATWAM! “Tatwam” means, “usual or natural form” (Swaabhaavik Roopam). Among the principles, the principle of “Aatma” is one - as per the scriptures, dealing with Saankhya system. This system says, that this “Aatma” is of 3 kinds. (1) The “Jeeva” is a part (Amsa) of “Aatma”. (2) The “Aatma” is the basis (presiding Lord) of the 25 “principles”, which consist of “primordial Prakruti” (nature). (3) Among these, there is the highest, unattached and unaffected “Paramaatma” (supreme “Aatma”). It is this highest “Aatma” only, who deserves to be sought after and attained.

"Due to this, we always regarded You, as the highest "Paramaatma"." This principle of Paramaatma is self-effulgent, and is appropriate to be known, through the enquiry of the "Aatma" only! Can this "Paramaatma" become visible or become the subject matter of one's eyes? As per the Saankhya system, it is said, that the highest "Paramaatma" can also be "seen"!

In Sri Vaikuntam, now "for the devotees, who are residing here, for the sake of their "bliss", the Lord has made a "form" of pure "Satwa". "Oh Lord! You have come, as the primordial "Purusha"!" This is done by our Lord, to prove the "results" and "benefits" of His Bhakthi, and to prove the evidence of the scriptures too! If He has not taken up this "form", the desires of His devotees also will not get fulfilled. HENCE, OUR LORD, ALWAYS MANIFESTS HIMSELF IN HIS VARIOUS "FORMS", AS PER THE DESIRES OF HIS DEVOTEES! If the Lord, does not manifest Himself, with His pure "Satwa" quality, then, even "Jnana" (knowledge) will not be sustained. Hence, it is said, that the "Jeeva" becomes, very unhappy, through the births and deaths of his various lives. At this time, our Lord who is compassionate at all times, gets compassion on His own "part" (Amsa) viz. the "Jeeva". The Lord, who is the Paramaatma, realizing, that the "Jeeva" has undergone all these sufferings only for attaining Him (the Lord), now, out of compassion, puts these "Jeevas" in the path of the knowledge of Yoga, which is an important path and way of making the "Bhakthi" of the devotee, determined and firm!

When our Lord's pure "Satwa" gets manifested, then only, the devotee attains the "result" (benefits). Through the grace of our Lord only, the "bonds and knots" of

Maya gets destroyed! — especially the “knot” caused by “ego” arising out of the qualities of Rajas and Tamas. This “knot” gets shattered, through the rise of Satwa quality.

Through the “Satwa” quality only, a devotee can become a sage, (Muni) with the quality of intense detachment (Vairagya). Through the Yoga of Bhakthi only, a devotee cannot attain the knowledge about our Lord. But, this Yoga of Bhakthi should be complemented with pure Satwa quality and this harmonious combination of Satwik Bhakthi only can make a devotee attain the “Jnana” of our Lord! In this way, this quality of Satwa benefits everyone, and our Lord manifests this quality — to benefit everyone. This is the purport.

In this way, after explaining, that our Lord is of the form of pure “Satwa”, as per the path of the Bhakthi, through the following verse, IT IS SAID, THAT AS PER THE PATH OF BHAKTHI, THIS FORM OF OUR LORD, IS THE HIGHEST GOAL! (PURUSHAARTHA).

नाऽऽत्यन्तिकं विगणयन्त्यपि ते प्रसादं-

किन्त्वन्यदर्पितभयं भुव उन्नयैस्ते।

येऽङ्ग! त्वदङ्घ्रिशरणा भवतः कथायाः-

कीर्तन्यतीर्थयशसः कुशला रसज्ञाः॥४८॥

VERSE 48 Meaning: “Oh Lord! (who is, our own!) He, who takes your holy feet, in complete surrender; who is an adept in singing your fame and stories, which are deserving to be sung and, which are of the form of the highest purifying holy places; and who is aware of the bliss of your holy feet, Leelas and stories, these devotees do not regard, as special, even the blessings of liberation, which You can confer on them. When this

is so, what is there to wonder at, or call it "special", when these devotees ignore the bounties of the posts of Indra and others, wherein there is the presence of constant fear, with the slightest indication of opposition from their enemies!?" (i.e. the factor of "time", represented by the "brow" of our Lord).

श्रीसुबोधिनी : नाऽऽत्यन्तिकमिति। हे अङ्ग! ये त्वदङ्घ्रिशरणास्ते आत्यन्तिकमपि न विगणयन्ति। निवृत्तसजातीयस्य संसारस्य पुनस्तत्राऽऽत्मन्यनुत्पाद इति मोक्ष आत्यन्तिक उच्यते। सोऽपि स्वकृतसाधनसाध्यो न भवति, किन्तु भगवान् प्रसन्नः सिद्धवत्कारेण तं प्रयच्छति। तादृशं ते न गृह्णन्तीति दूरापास्तम्, यतो विगणयन्त्यपि न। ननु भक्ता भगवत्प्रसादं कथं न गणयेयुः? तत्राऽऽह—विगणयन्तीति। गणयन्ति, परं यथा भक्तिं विशेषाकारेण प्रसादत्वेन गणयन्ति, तथा आत्यन्तिकं न गणयन्तीत्यर्थः। अत्राऽगणना नाऽवगणना, किन्तु भगवत्प्रसादेषु गण्यमानेषु नान्तरीयकमिति तद्गणनां न कुर्वन्ति। यत्र मोक्षस्यैवैषा व्यवस्था, तत्र किन्त्वन्यत्। तुशब्दो विषयासक्तिपक्षं व्यावर्तयति, अत्यन्तविषयासक्ता मोक्षं न मन्यन्त इति। ननु भक्त्युपयोगिपदार्था भगवत्सेवौपयिकाः भक्तैरपेक्ष्यन्त एव, कथं तेषामगणनेत्याशङ्क्याऽऽह—अन्यदिति। अन्यद्भगवत्सेवनानौपयिकम्। परम्परोपयोग्यपि न भवतीति विज्ञापनार्थं विशेषणान्तरमाह—अर्पितभयमिति। भयं मृत्युः। भगवदीयपदार्थानामिदमेव निदर्शनम्, यद्भयजनकं न भवति, न वा नश्वरम्। तत्र हेतुः—भूव उन्नयैस्त इति। ते भगवतो या भूः स एव कालः, तस्योर्ध्वं नयनं सर्वप्रतीकारातिक्रमेण कार्यसाधनम्, न हि भगवान् स्वाभिप्रेतान् विषयांस्तथा करोति। मोक्षस्याऽगणनायामुपपत्तिमाह—येऽङ्गेति। अङ्गेतिसंबोधनं श्रवणादिभावे भगवतस्तुल्यतया कोमलसंबोधनप्रतिपादकम्, तादृशभक्तेरङ्गभावाद्वा। अनेनाऽपि मोक्षस्याऽगणना निरूपिता, मोक्षदाता भगवानेव यस्यामङ्गमिति। तेषां सर्वामेव सामग्रीं मोक्षादप्यधिकामाह। तत्र तेषामादौ गृहं निरूप्यते—त्वदङ्घ्रिशरणा इति। तवाङ्घ्रिद्वयमेव तेषां शरणम्, रक्षकं

वा। एकत्राऽऽधारत्वम्, अपरत्र नियोज्यत्वम्। यच्चरणप्रसादलेशरूपाः सर्वे मोक्षादयः। भगवद्भक्तिः स्वतन्त्रा सप्तविधा, उत्तरोत्तराधिका च। तत्र प्रथमकक्षायामेव स्थिता न गणयन्ति, किमुत चरमकक्षायां स्थिता इति सूचयितुमाह—भवतः कथाया इति। ये कथाया रसज्ञाः। भगवदीयो रस उभयत्र प्रतिष्ठितः, रूपलीलायां नामलीलायां च। तत्र रूपलीलायामासक्ता भगवदनुरोधमपि कुर्वन्ति, अन्यथा सेवायाः कुर्तुमशक्यत्वात्। अतोऽत्र कथारस एव निरूप्यते। कथारसोऽनुभवेनैव ज्ञायत इति रसज्ञा इत्युक्तम्। यथा कामादिषु हृदये विद्यमानेष्वेव सत्सु कामिन्यादिनामरूपरसा अनुभूयन्ते, नापि रसास्वादनव्यतिरेकेण किञ्चिदन्यत्तदृशं प्रमाणमस्ति, न वा अधिकारिणि कामाद्यभावे स रसः स्फुरति, रसानामधिकारिणं प्रत्येव स्फुरणनियमात्। अतो रसज्ञा एव निरूपिताः। स चाऽधिकारः शास्त्रानुभवाभ्यां प्रेमज्ञानाभ्यामेव भवति। रसान्तराविष्टचित्तानामत्र रसो नोत्पत्स्यत इति तद्व्यावृत्त्यर्थं भगवतो विशेषणमाह—कीर्तन्यतीर्थयशस इति। कथा हि यशःप्रतिपादिका। यशो हि, सर्वेषां भगवतश्च, श्रवणे रसजनकं भवति। स्वाभाविकोऽन्यो रसः प्रथमरसासक्तिं वारयतीत्यनुभवसिद्धम्। विशेषणकारेणाऽपि पूर्वरसनिवर्तकमिति विशेषणद्वयम्, कीर्तन्यं तीर्थरूपमिति। कीर्तनीयं तदेव भवति, कीर्तयितुर्येन रसो जनितो भवेत्, शास्त्रतो वाऽनुभवतो वा। अनुभवतो रसजनकावर्थकामौ, शास्त्रतो धर्ममोक्षौ। यत् सर्वानुगुणं तत् कीर्तनीयम्, तल्लोके नाऽस्तीति रसचतुष्टयप्रतिपादकं भगवद्यश एवेति कीर्तन्यपदेनोक्तम्। तीर्थं हि द्विविधम्, गुरुरूपं जलरूपं च; बाह्याभ्यन्तरोपकारजननभेदेन निरूपितम्। सर्वपुरुषार्थाभीप्सुस्तदुभयं सेवते विशेषसाधनासमर्थः। स्थितिनिर्वाहके च ते। अतो मरणान्तं तत्र स्थितौ सुखेनैव पुरुषार्थो भवतीति। यत्र क्वाऽपि पुरुषार्थे आसक्तो भगवद्यश एव शृणुयात् तीर्थरूपत्वादित्यर्थः। अत्र च स्वाभाविकमधिकारसूचकं विशेषणमाह—कुशला इति। नैपुण्यं बुद्धितीक्ष्णता चाऽपेक्ष्यत इत्यर्थः॥४८॥

एवं भक्तिमार्गानुसारेण भगवन्तं स्तुत्वा स्वस्याऽपराधाभावाय स्वदोषं कीर्तयन्ति शपथप्रकारेण—

SRI SUBODHINI: "Oh beloved Lord!" (Priya!) Those, who have taken total refuge in your lotus feet, do not bother about even "liberation"! Our Lord, on being pleased, blesses the devotee, with the benefit of liberation — as this can never be attained, through one's own efforts. But, the devotees do not accept or take this liberation. They do not even bother to give respect to it, or honor it! The purport of this refusing to accept this benefit from our Lord and also not regarding it as "important" is, that **THEY REGARD THEIR LOVE TO OUR LORD AS MOST IMPORTANT.** In this way only, they do not regard liberation, as not being so important! "Not honoring" does not mean "ignoring"! The purport is, that in the grading of our Lord's various "benefits", liberation is not considered, as being very valuable and important, i.e. they do not seek it with ardent and avid desire, as they seek to have pure love and devotion to our Lord! When, this is what they regard of 'liberation', then, what will be the status of all other worldly benefits in their mind? Of course, "worldly" persons attached to their objects/pleasures do not desire to attain liberation, as they do not like it!

The devotees always seek those objects only, which are useful for the service and worship of our Lord. Hence, even if it is "liberation", if it is not useful in the worship of our Lord, the devotees will not hesitate to give up the same (i.e. however alluring, valuable and very important, from the "worldly" point of view). There is one quality, which stands out prominently, in the character and conduct of those, who are really "belonging" to our Lord. This quality is, that these devotees do not seek to attain or possess any object, which would create "fear" (death) or eventually get

destroyed. The reason for this is, that the factor of "time" (Kaala) being the "eyebrow" of our Lord, which, on being "curved", ensures, that every type of "opposition" is vanquished (for the devotees, with the grace of our Lord). But, our Lord ensures, because of His love for the devotee, that He does not destroy those important "necessary ingredients/objects", for the sake of His service and worship by His devotees.

The addressal, through the tender word of "Oh, loved one!" (Priya) has been given, with this view that, when the devotee listens to the Leelas and virtues of our Lord, or sings the same, they become "like our Lord" only, as our Lord gets fully manifested in them! In other words, OUR LORD HIMSELF BECOMES A "PART" OF THIS REMEMBRANCE AND LISTENING WITH "BHAKTHI" OF THE DEVOTEE! Here also, it is said that, the factor of "liberation" is not counted i.e. ignored! The reason for this is, "WHERE OUR LORD, WHO IS THE "GIVER OF LIBERATION" BECOMES AN ACTIVE PART AND PARTICIPANT, IN THE LOVE AND BHAKTHI OF HIS DEVOTEE, THERE, WHAT IS THE USE FOR 'LIBERATION'! In this way, every object/ material useful for the devotees, for the service and worship of our Lord, is greater than "liberation" itself! In the first instance, the house of the devotee is being told to be important. (as below).

"OH LORD! YOUR TWO HOLY FEET ONLY ARE THE PROTECTORS OF THE DEVOTEE! Liberation and other benefits are mere "parts" of your holy feet. But, Your two feet becomes the "basis and house" of the devotee, where he resides, at all times! In this way, your holy feet is the refuge (Aashrayam)

and protector (Rakshak) of the devotee, in every way!

The "Bhakthi" to our Lord is always "free and independent", and is of 7 types, each better, than the previous one! Their "qualities and virtues" are listed below.

(1) THE HIGHEST CATEGORY OF OUR LORD'S DEVOTEES ARE THOSE, WHO DO NOT BOTHER ABOUT LIBERATION!

(2) They are fully aware of the most valuable "bliss" contained in our Lord's "Leelas" and stories. (Rasagna). Our Lord's "bliss" is contained in His two types of "Leelas" viz. the Leelas of "His form", and the Leelas of "His holy name". Those, who are attached to the Leelas of our Lord's "form" (Roopaleela) are always seen to lead their lives, in accordance with the will and desire of our Lord (Anukoola). Otherwise, true worship and service of our Lord cannot be done by these devotees. The "bliss" of our Lord's Leelas and stories can be realized, only through "experiencing" it!

(3) Our Lord's devotees are not interested in worldly and other stories and events. The worldly persons do not get the "bliss" from listening to the Leelas and stories of our Lord,, as their mind is always interested and attached to worldly objects and pleasures! The devotees are interested only in listening and singing about the glory of our Lord, through His Leelas, virtues and stories.

(4) Our Lord is told here to be worthy and deserving of being "listened to, sung and remembered" for His fame, Leelas and stories. (Keertanya - Theertha - Yasasaha). He is "famous", as the highest sacred pilgrimage place (Theertham). This "fame" on being

listened to, inspires "bliss" in the mind of "listeners" (devotees).

After listening and imbibing the "bliss" of our Lord's Leelas and stories, the attachment to all types of "worldly" joys and pleasures is totally removed through our Lord's "bliss". This is the experience of all devotees of our Lord. This is due to the two superimposing virtues of our Lord viz. (1) Keertavyam (deserving to be sung) and (2) Theertharoopam (of the nature of a sacred pilgrimage center — holy). We can sing only, about those persons, through which, in the heart of the "singer", there is the rise and origin of "bliss" (Rasa).

(5) Through two primary "ways", "bliss" gets originated. Viz. through the scriptures and through experience. Through "experience" (Anubhava) the "wealth" and "desire" of 'bliss' gets originated! Through the scriptures, the "bliss" of Dharma and Moksha get originated. THERE IS NOTHING IN THIS UNIVERSE, WHICH CAN ORIGINATE "RASA OR BLISS" IN EVERYONE! ONLY THE GLORY AND FAME OF OUR LORD CAN ORIGINATE THIS "BLISS" IN EVERYONE IN THIS UNIVERSE! Hence, only our Lord's "fame" (Yash) is deserving to be sung, at all times!

(6) As regards the "Theertham", it is of two kinds. (1) Guru Theertham, (2) of the nature of Ganges, Yamuna etc. (water). Both of these are useful for the purification of both our "inside" and "outside". Those devotees, who are not capable of practicing specific and special "spiritual practice" (Saadhan), but are eager to attain all the "human" goals, should take up these two ways. They have to live in these holy places till death, so that

their goals can be achieved, in a happy and comfortable way! But those, who are residing anywhere (Theertham or other places), are required to listen to the fame of the Leelas and stories of our Lord, if they are interested to attain the “human” goals! (Purushartham) — as our Lord’s Leelas and stories are by themselves of the nature of holy sacred pilgrim centers!

(7) The qualities which are necessary to practice this highest devotion to our Lord are also mentioned as: (1) Kusalaha, (2) Nipunataa; meaning the sharpness of intellect and efficient in the performance of our Lord’s service and worship. It is necessary to realize, what is the most important aspect of one’s life, it’s goals etc. It is also necessary to realize the importance of factors, which are truthful or otherwise. This type of devotee, becomes “deserving”, in a natural way!

In this way, after singing the “praise” of our Lord, as per the path of Bhakthi, the sages accept their “offence and blemish”, so that they can be pardoned i.e. not treated as “offenders”! — as per the following verse.

कामं भवः स्ववृजिनैर्निरयेषु नः-

स्ताच्चेतोऽलिवद्यदि नु ते पदयो रमेत।

वाचस्तु नस्तुलसिवद्यदि तेऽङ्घ्रिशोभाः-

पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः॥४९॥

VERSE 49 Meaning: “Oh Lord! We pray to You, that our mind should always find bliss and joy, like the bees, only through it’s complete “refuge” in your holy lotus like feet! Let our “words” always get illumined, like the Tulasi leaf, through the relationship with your lotus like holy feet! Let our ears always get inspired, through the countless virtues, which You have! Kindly,

Oh Lord! Bless us, with these benefits through your grace. With this grace, we are ready to face without any anxiety, the scourge of living in hell and other places of punishment, as a result of our sins!"

श्रीसुबोधिनी : कामं भव इति। जयविजयावस्माभिव्याजेन शप्ताविति पक्षो नाऽस्ति, किन्तु भगवद्दर्शनलालसतया; अन्यथाऽस्माकमनिष्टं भवत्वित्याहुः—**कामं भव इति। स्ववृजिनैः** स्वकृतपैः। नियतदुःखदं पापं वृजिनमित्युच्यते, नियमेन दुःखदं वा। अतो यः परस्मै दुःखं प्रयच्छति, स हि स्वयमपि दुःखं प्राप्नोति, अतो नोऽस्माकं भवो निरयेषु स्तात्, कामादीनां निरयद्वारत्वश्रवणात्। **‘पापीयसस्त्रयः’** इति वाक्यात्तयोः कामादिदानम्। **निरयेष्विति** बहुवचनं न त्रित्वपरम्, देशदिविशेषे दानस्याऽधिकफलजनकत्वात्। **स्तादिति** प्रार्थनायां लोट्। अङ्गीकारेऽनङ्गीकारे चोभयथा हेतुमाह—**चेतोऽलिवदिति।** यथा भ्रमरो रसाविष्टः कालमपि न गणयति, रात्रावपि तत्र स्थितो बद्धो भवति, तथा नश्चेतस्ते पदयोर्यदि रमेत, तदा देहस्य नरके स्थितिर्नाऽस्माकं बाधिका। किञ्च, तदेवाऽस्माकं निरये वासो भविष्यति, अलिवद्यदि पदयो रतिर्भवत्। स हि मधुलोभेन पुष्पपीडामविगणय्य मधु पिबति, तथा वयमपि फलार्थिनश्चेत् दर्शनार्थं द्वारपालयोरपराधं कृतवन्तः, अन्यथा मा भवत्वित्यर्थः एवं मानसमुक्त्वा वाचनिकमाहुः—**वाचस्त्विति।** यदि नो वाचस्तुलसीवत्। स्वरूपगन्धादिरहिता अपि चरणारविन्दे शोभते यथा तुलसी, तथा वाचोऽपि पदचातुर्याद्यनपेक्षा भगवद्गुणप्रतिपादकत्वेनैव यदि शोभायुक्ताः स्युः, तदापि नरके वासो न बाधकः। तुशब्दः पूर्वपक्षं व्यावर्तयति, तेन न समुच्चयः। किञ्च, यथा तुलसी परप्रेरणया चरणविष्टा भवति, एवमन्यप्रेरणया भगवद्गुणा अस्मद्वाचि निविष्टा भवेयुः, तदा नरको भवतु। यदा स्वत एव निविष्टाश्चेत्, तदा न भविष्यतीत्यर्थः। कायिकमाह—**पूर्येतेति॥** ते गुणसमूहैर्गुणानामवान्तरजातिभेदैर्वा यदि **कर्णरन्ध्रः पूर्येत**, अलमिति मन्यते, सर्वदा वा पूरितमेव तिष्ठति, निरन्तरश्रवणेन यथाऽन्यत्र प्रविशेत्तथा; पूर्ववदित्यर्थः॥४९॥

एवं स्वापराधे स्वयमेव स्वदण्डमनूद्य, समागतानां किमेतदेव फलमिति, शङ्कायां समागमनफलं जातमित्याहुः—

SRI SUBODHINI: "We have "cursed" both Jaya and Vijaya, through a "ruse" - as we were very eager to have your "Darsan". We were unhappy, that our desire was being stalled, and to avoid any danger to us, we have used the curse as a "ruse", to get out of a tight situation! If sorrow visits a person, who has done a sin, then it is considered, as due and ordained. But, we were subjected to "sorrow", for no fault of ours! He, who gives sorrow to another, attain, sorrow, in return! Due to this reason, even if we have to take births in "hell" - as the evil propensities of desire, anger and attachment to wealth have been told to be the "gates to hell" (Gita) - at that place, Oh Lord! Let our mind, like the bees, be always merged in your lotus like feet! Let us drink (like the bees) the nectar of your lotus like feet! We are ready to welcome our punishment, (for the anger and cursing done, at this exalted holy place) of staying in hell! We will never feel any sorrow, for having to stay at hell! But, if our mind is not blessed by You, to drink the nectar of your lotus feet, then, we do not want this punishment of living in "hell". Why? We had cursed only, to enable us to attain your "Darsan". Hence, what we have done, is not a sin! If we have given this "curse", out of any other motive, then, we would have incurred a sin."

Now, the sages speak about their "words" (Vaani). Our words are like the Tulasi leaf, without fragrance - but the Tulasi leaf is seen as "illuminated and brilliant", when it is lying at the holy lotus feet of our Lord. In the same way, although our "words", lack the capacity to speak properly with sweetness, let them (words) always be brilliant through the singing of your glory, Leelas and virtues! If this is attained, then, we would consider living in the hell also, as of no

consequence or sorrowful! Like the Tulasi leaf is put on the lotus feet of our Lord, through the inspiration in the mind of the devotees, let your virtues and qualities enter into our "words"! At this event, even if we are asked to reside in "hell", we will welcome it! But, if this "singing of your virtues" is done by us, at the instance of someone else, for a motive and with desire in our mind (i.e. not as inspired one), then, we have to be punished, with the residence in "hell", as our devotion to You is not pure!" The purport of these is that, "if our words sing your glory, by itself, then we should be spared the punishment of hell".

Now, the sages speak of the "physical" — i.e. the role of the ears. "Let our ears be filled with your virtues and "Leelas", due to which nothing else, should be allowed to enter into our ears."

In this way, the sages, spoke of punishment, by themselves, for their own offence. They got a doubt, in their mind, now, as to the nature of the "result" (perhaps "hell" too), which they have to accept or undergo, although they had come there, only to have the "Darsan" of our Lord! But, through the following verse, they speak about the immediate "result" of the meeting with our Lord!

प्रादुश्चकर्थ यदिदं पुरुहूतरूपं तेनेश!-

निर्वृतिमवापुरलं दृशो नः।

तस्मा इदं भगवते नम इद्विधेम-

योऽनात्मनां दुरुदयो भगवान्प्रतीतः॥५०॥

VERSE 50 Meaning: "Oh Lord! You have been gracious to manifest before us, this most enchanting divine form, for our "Darsan"! — through which, our eyes have attained the highest satisfaction and happiness. This

divine form is not seeable by those, whose mind is "outward" looking and attached to material objects and pleasures! You are the highest "Para Brahman" and through your will and desire only, You have, with this clear divine form, have manifested before our eyes! Hence, we are prostrating to your divine form, again and again!"

श्रीसुबोधिनी : प्रादुश्चकर्थेति। यदिदं रूपम्, हे पुरुहूत, प्रादुश्चकर्थं, तेन प्रादुर्भूतरूपेण दृशो निर्वृतिमवापुः। दृष्टीनां परमसंतोषो जात इत्यर्थः। एवं सुखदातुः प्रत्युपकारोऽपि नमस्कारेणैवेत्याह—तस्मा इदमिति। तस्मै भगवते इदं नम इद्विधेम्। न हि शास्त्रानुसारेण कर्तुं शक्यते, अतोऽनुकरणमात्रमिति इदित्युक्तम्। इदित्यव्ययमिवार्थः। पुरुहूतेति यज्ञात्मकता, पुरुर्भिर्हूयत इति, पुरुधा वा इन्द्रादिरूपेण हूयत इति। स्वार्थं प्रादुर्भावं आगमनमेव, अन्तःकरणे तु सुखं न जातमिति भावः। शापदानेन चित्ते ग्लान्युत्पत्तेः। न चैतत्फलमल्पमिति मन्तव्यम्, यतोऽनात्मनां भवान् दुरुदयः प्रतीतो दृष्टः। न विद्यते आत्मा येषाम्। यैरात्मैव नाशितो बहिर्मुखत्वादिभिस्तेषां दुरुदयः, दुःखार्थमनुदयो वा। इदमिति प्रदर्शयन्तो नमस्कुर्वन्ति। भगवानुपकारकर्तृत्याश्चर्यार्थम्— तस्मै भगवते इत्युक्तम्। प्रतीत इति प्रमाणम्॥५०॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे पञ्चदशाध्यायविवरणम् ।

SRI SUBODHINI: "Oh Lord! We have attained great happiness and joy, through the "Darsan" of your divine form, with which, You have manifested before us! We have attained the acme of bliss! We can only do prostrations to You, as You have given us the highest happiness, and we have nothing with us to offer to You in return!" They now prostrate to our Lord, by uttering the words, in a particular way, which is not in accordance with the scriptures.

Our Lord is described, as the Lord, who is of the

divine form of sacrifices (Puruhoota). During a fire sacrifice, it is our Lord, who is called as Indra and other deities, when the “oblations” are offered. Now, our Lord, who is the Lord of all sacrifices, has come down, by HIMSELF! The sages say further, “The Lord has manifested this divine form and come to us, only for our sake. This shows His compassionate nature.”

The sages had cursed Jaya and Vijaya and had, due to this action, great sorrow in their mind. In the end, even this “Darsan” of our Lord did not give them the happiness, which they had sought from the Lord. This lack of happiness was caused by the curse! But, even this result attained viz. our Lord’s “Darsan” is not small or insignificant! “Because, Oh Lord! For those, whose minds are always “outgoing”, into objects and pleasures of the world, and those, who have forgotten, about their “Aatma” (i.e. they are not the body only), You are not “seeable”, though You might manifest yourself near to them! Alternately, You do not at all manifest yourself, at all — as they become “unhappy”, at their inability to see You, if You manifest yourself, nearby!

The word “Yidam” (this) means the “divine form of the Lord, who is standing before all of us”, and after seeing this divine form, they prostrate to our Lord, again and again! That, our Lord always aids, helps and protects — this is astonishing and wonderful (as our Lord only does this, at all times, and no one else). To indicate this, the sages say, “We are prostrating to that Lord”. The word “Prateetaha” (visible) is used as “evidence and proof”. (i.e. the Lord, who is standing before them!).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 15 of Canto III of Shri Mahā Bhāgavata Purāna.

following words, congratulating and greeting the sages.”